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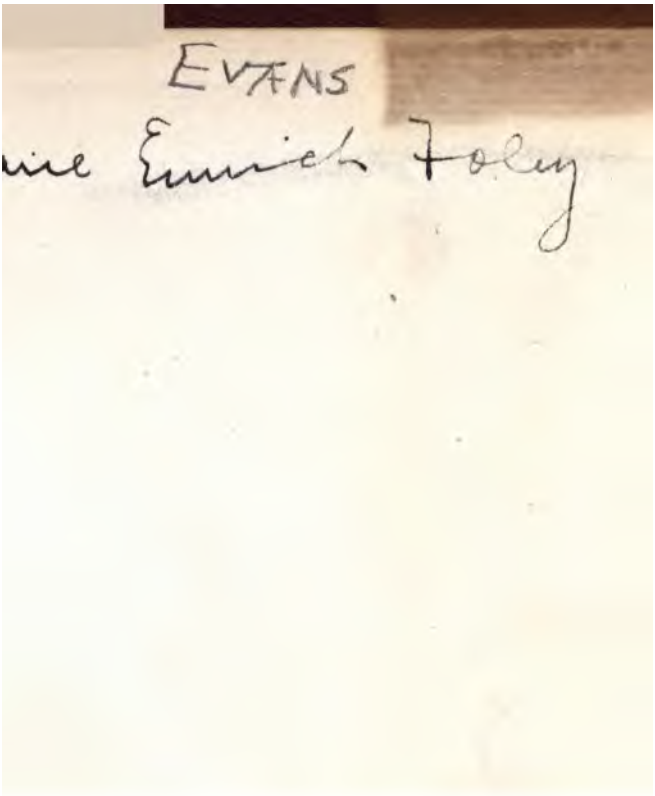
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The... Immortal Manhood

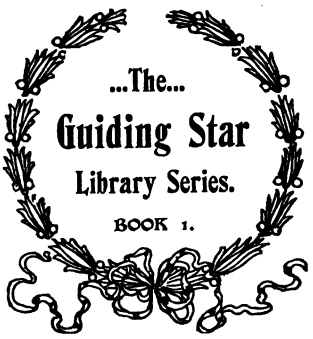


The Laws and Processes of its... Attainment in the Flesh.


EVANS
ine Emmich Foley






...The...
Guiding Star
Library Series.
BOOK 1.

The... Immortal Manhood





The Laws and Processes ...of its... Attainment in the Flesh.



Koresh

The Author

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...THE GUIDING STAR...

is designed to promote a consecutive line of reading in

Koreshan Universology.

Its perusal is the work of the student; its climax in arch-natural being is physical immortality; its goal eternal life.

NONE hath immortality but God,
The Oracle proclaims:
'Tis promised yet, withal, that
Through High Priest--immortal Son,
Other Sons arise
Immortal as the Son himself.
Thus the Godhead dwells
In conscious entity in every Son
Who, through overcoming, attains the goal.
Our Prophet now arisen
Is Priest and King anew,
And with his word baptizes
That his commandments we fulfil
And thus the right be ours to Tree of Life.
Make of us the immortal gates
Of entrance to the Eternal City.
We'll lift up our heads and
Open wide our gates, that
Through obedience to law we shall
Awake, and in his likeness, that of
The Only Begotten, we shall reappear
The Order of Melchizedek, of
Which the Son of God
Is forever the High Priest.
Attune the harps of our confession,
That, beholding Him, the Man
And yet the God, we see our
Destiny in the reincarnation—
The Sons of Deity.



The Initiatory.

THE matter embodied in this volume follows the work entitled The Cellular Cosmogony. Causation is expressed in its operations, which we denominate effect. From cause, sequence succeeds sequence until the series of sequences completes itself in the consequence, this being the full effect and fruition of causation. Cause and effect, therefore, are identical, insomuch as that the ultimate effect of the operations of cause is the reproduction of the cause itself.

There are two extremes of the universe. The primary extreme is the seed of the universe, this being the universe in its least comprehensive manifestation; namely, the microcosm—the individual or undivided man. The ultimate co-ordinate of this extreme is the alchemico-organic macrocosm. The Cellular Cosmogony comprehensively treats of both the form and function of the physical expression of the language of caus-

ation. In defining the character of the universe, we have followed the laws of structure and function as we have found them manifest in every department of the universal economy.

The subject of Universology is too vast for us to elaborate, in consecutive discussion, the arguments through which we have reached the conclusions derived through logical processes. We often state the fact of science arrived at through analogy, through the definition of phenomena as predicated upon the basis of observation involving optical illusion, which we are careful to interpret, and above all, as founded upon exact geodetic survey or earth measurement, wherein we find the initiatory premise of universological knowledge. We therefore often state the fact of science without the elaboration of the line of argument leading up to the conclusive enunciation. There are many statements which may not at once appeal to the rational mind, primarily because the ordinary reason is founded upon the assumptions of the hypothetists, who pronounce a conclusion scientific because a superstructure of hypotheses—made to conform in all particulars to the original guess—appears consistent.

This volume with the succeeding ones to follow consecutively as enunciatory of Universology, is a continual emphasis of the original premise, so thoroughly demonstrated as to preclude the possibility of a doubt. The so called sciences of the world are all founded upon hypotheses. We have dared to take a radical departure from this delusive method of disciplining the rational faculties. The religionist has declared the reason to be unreliable and of the devil, hence in the church the reason has been renounced and stultified.

There can be no question of the reliability of the rational faculties and powers; they constitute a part of the organic structure and mental function. If a premise is an hypothesis, the rational consecution is hypothetical. Start right, prove your premise, reason from the primary proof, and the possibility of losing one's self in a labyrinth of mental hallucination is positively precluded. Assume your premise, reason logically from your hypothesis, make your rational superstructure conform to your original guess, and you have a compendium of assumptions which the so called scientific world calls science, and which leads the mind to the unenviable characteristic—

agnosticism, signifying "I do not know."

We have demonstrated the great truth —the most wonderful discovery of the age of discoveries—that the surface upon which humanity dwells is diametrically the obverse of modern scientific claims. The surface of the earth is concave, despite the fact of the optical appearances upon which the modern systems of astronomy and cosmogony have been founded. The material universe is the great cosmic egg. It is an electro-magnetic cell, within which the Theo-anthropostic economy has its perpetual and eternal being, and in which existence constantly obtains. The electro-magnetic impulses and functions of the alchemico-organic kosmos derive their moment (see Glossary) from the organo-vital consciousness, which obtains within the limitation of the center and circumference of the cosmic structure.

The primary energies (spirit) of the alchemico-organic field of form and function have no conscious being. These energies are derivative, not primary. Their source is mental activity, within the domain of Theo-anthropostic consciousness. The electricity or lustrum of the mind is intellectual force; the magnetism or heat of the mind is affectional force. These mental forces are

readily transposed to physiological force. When they pass from the mental realm they become merely physiological force; after passing from the physiological domain into the alchemico-organic, they are purely physical force. These changes are governed by the law of the correlation of energy.

The spirit (energy) of the alchemico-organic kosmos is not the body of the cosmic structure, but it is the universal spirit of the material cosmic structure which is the body. Every mind obtains within brains. The brain is the generator of mental energy. While the brain is within the body and is local, its influence extends proportionately to the quality and power of the brain structure. After nineteen hundred years from the birth of the man Jesus, he is talked about more than any other man that ever lived. The preponderance of His mentality outweighs, by millions of men, the striplings who pose as the great men of the age. His force of character has determined for Christendom and for that modern civilization which shapes the destinies of Eastern and Western development, more than all other men combined. "The year of our Lord 1902," which designates our period of history, tells the story of His

potentiality as the guardian of human destiny. Our Cosmogony, a knowledge of which is predicated upon the demonstration of the concavity of the earth's surface, furnishes proof of the specific Divinity of our Lord.

The student of Koreshan principles as defined in the volume before us, should never forget while engaged in its perusal to refer back to the original premise and to the Cellular Kosmos as the scientific foundation for the thoughts enunciated herein. It is a contribution to science, radical in the extreme, pronouncedly revolutionary, but confirmed by all the testimony of irrefragable demonstration.



CHAPTER I.

The universe has form and function, therefore it has limitation. It is in the form of man; for this reason, the individual man is called the microcosm, the little universe. Immortality and eternal life are not identical.





IN the work entitled The Cellular Cosmogony we have demonstrated the concavity of the earth, have defined the limitations of the alchemico-organic universe in its material form, and have submitted to the student of Universology an outline of the science of the functions of its organic structure. It has been shown that the material and external kosmos is in the general form of man; that this form embraces the biunity of both the male and the female in an integral and perfect structure. It exists, however, not in the common form, as the man after emerging from the cell in which he is developed, but in the form of the cell before his in-cubeation. The ordinary egg has the bone on the outside; but after it is incubed the bone is on the inside of the chick as the framework of its body.

Earth's Concavity

Biunity

The cell

The physical kosmos is male and female in a limited, perfect, and eternal structure, existing in cellular form, which is analogous to the cell of man's incubation.

The material universe has its central and circumferential limitations. Were it

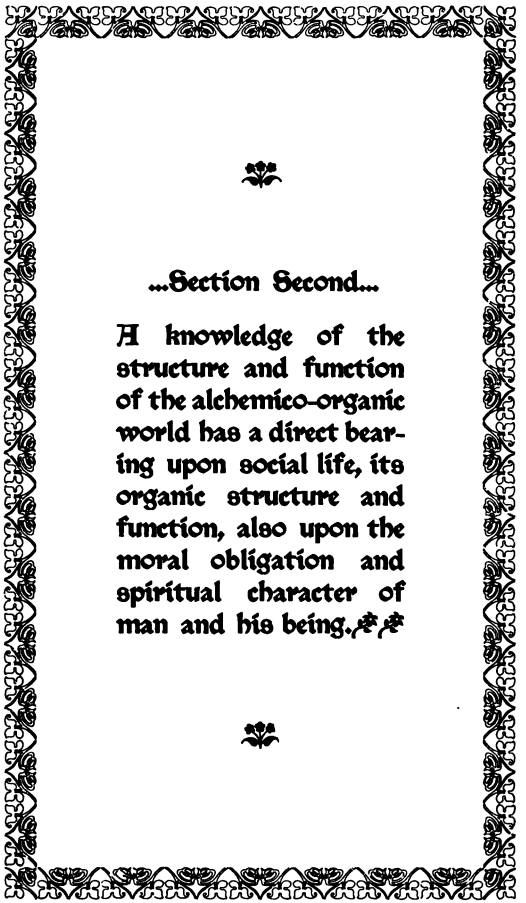
not for this fact it could have no existence, because a material thing must have form to have existence, and limitation is a fundamental property of form. The conception that the universe is illimitable had its origin in the dark ages, and is the associate of human ignorance—that sometimes confessed ignorance called agnosticism, a term which means "I don't know." There is no uncertainty in true science. The mere investigator is not a scientist. The scientist predicates nothing on assumption. The first step in the progress of knowledge must be an absolute demonstration. First demonstrate your premise, then reason logically, and your conclusion is scientific. Boldness, then, characterizes the attitude of the man who eliminates hypotheses from his scientific progress, thereby precluding the possibility of a doubt. In the past, every system of imaginary science—formulated upon the basis of hypothesis—has been substituted by some other man's hypothetical theories, and present hypotheses have no guarantee of any surer permanency.

Limitation

Agnosticism

The conception of illimitability originated during the dark ages, and is now entertained by agnostics. Science is certain, because all hypotheses are eliminated.

Science vs. Hypotheses



...Section Second...

A knowledge of the structure and function of the alchemico-organic world has a direct bearing upon social life, its organic structure and function, also upon the moral obligation and spiritual character of man and his being.



THE Koreshan literature has generally and specifically distinguished between immortal life and eternal being. However, we will still further elucidate this differentiation. The Lord attained immortality in the body, arising materially from the grave, exhibiting his material form after the resurrection. He did not remain on or in the physical plane of being, after thus maturing his immortal life as the firstfruits of immortality. The immortal life of the Lord was transient, his visible form being dissolved and absorbed. His persona, mask or covering, that is, his person, was obliterated, but not his individuality, for that was absorbed into the central throne of eternal continuity and consciousness. The Lord became indissolubly one with the eternal God. He sits upon the throne, not as one of a tripartite Deity, but as the one and eternal Divinity. This is his eternal life—immortality merged into eternity. Thus it

Immortality

The Persona

Eternal Life

Immortality is a transient state of physical life. The immortal Man of 1900 years ago was dissolved and absorbed into the central throne of eternal consciousness.

will be seen that while the Godhead is personal, personality is not a constant concomitant of the perpetuity of Deity. The personality of God appears in the manifestation of Jehovah, appearing as the Lord, the Son of God. The Sons of God, when they appear, come also in their personal forms, for these are the Arch-natural and material forms appearing as the firstfruits also, but they remove their personalities when the transition obtains from the visible fruitage to the invisible and eternal life.

Sons of God

The eternal cycle is perpetuated through the recurrent manifestations of divine Arch-natural life and absorption into the invisible, interior, and eternal Godhood.

2. The universe in its organic form and function is eternal. Its culmination in the fruition of the Sons of God has occurred myriads of times. As many times as this fruition has obtained, so many times has this fruition been absorbed from the Arch-natural manhood into the invisible Godhood of the central and eternal order. It is through the raising up of the perfect fruit of humanity, and the absorbing of this fruit into the mental consciousness of the invisible Deities, that the eternal cycle is perpetuated, and that the Sons of God who enter into the order of Melchizedek become without father or mother, and without the

Invisible Godhood

Order of Melchizedek

beginning of days or the end of years. Nothing can be eternal that has not been eternal; therefore when the Sons of God are created from a beginning, they must become one, by absorption, with the eternal cycle. They thus put on the eternal consciousness through the mental conjunctive unity of the natural minds having beginning and ending, with the eternal minds having no beginning nor ending. Eternity is a cycle; eternal consciousness has no beginning nor ending. The relation which a generated and regenerated life sustains to this cycle embraces the greatest mystery, now solved. The exaltation of a created consciousness to the realm of the uncreated, resides in the law of conjunctive mental unity, which in Christianity is the resurrection of the dead; in Buddhism it is reincarnation. It is the *anastasis*, the *resurgam*, the re-surrection. The ascending mentality, the anodic trend of the mental force and of human life, will attain unbroken perpetuity through final absorption into the eternal Deities. The fruition of the Tree of Life is the development of the Sons of God.

Conjunctive Unity

Mystery Solved

Ascending Mind

The great mystery of divine perpetuity is solved through a knowledge of the law of conjunctive unity, the ascent of created consciousness to the uncreated.

"This corruptible must put on incorruption, and this mortal must put on immortality." This signifies a revolution to obtain with the common humanity, in which the physically corrupt body shall be transformed to incorruptibility, here in the world (now, at the end of the age), where and when the fruit of the Tree of Life is to mature.

...Section Third...

A knowledge of the alchemico organic kosmos constitutes the basis for a knowledge of eternal life, because this structure, by virtue of its form and function, is itself eternal. The macrocosm and microcosm agree in form and function.



ALL the knowledge which the world possesses of eternal life is either upon the basis of a blind faith, tradition, or a natural desire to live. We purpose to furnish the absolute proof of eternal being. In The Cellular Cosmogony we have shown the relation of the center and circumference of the material universe. We have demonstrated this relation to be of such a character that center and circumference must be eternally and reciprocally related. All energies—alchemico-organic spirit—generated from the dissolution of matter at the circumference, flow toward and into the center of the alchemico-organic kosmos. This is the central stellar vortex. At this center they are partially materialized, when they enter into combustion, dematerialize, and flow again toward the circumference, where they complete their materialization in the re-formation of the material elements entering into the formation

Blind Faith

Stellar Vortex

In the physical kosmos reciprocity obtains through the law of the relation of center and circumference. Substances flow to and from central stellar vortex.

of the cosmic structure. These changes are so absolute, and the reciprocal relations so perfect, as to insure the perpetual relations of center and circumference.

2. The universe has both form and function. These constitute its cause of existence and perpetuity. Effect cannot be greater than cause, nor can cause project anything not contained in the cause. Form and function cannot be the product of anything but form and function; and because the cosmic universe has both form and function, it must of necessity have proceeded from as perfect a form and function as the issue is complete, or will be complete in its recreation. The cosmic form is eternal from the very nature of things. Let the student fix upon the mind the fact that the cosmic structure as a whole is eternal. It never had a beginning, nor will it have an ending. In its perpetuity it is governed by cycles marked by stellar, lunar, planetary, and solar recurrences. These are time divisions, and are called endings and beginnings. Every cycle in time is definitely defined by the solar, lunar, planetary, and stellar periods. These periods are definitely related to the development

Cause and Effect

The physical universe is eternal by virtue of the relation of perfect form and function. Cause and effect are equal and reciprocal, and insure eternal perpetuity.

Universe Eternal

and progress of human existence. We re-emphasize the fact that the cosmic structure is eternal, because we purpose to make a future application of this great truth.

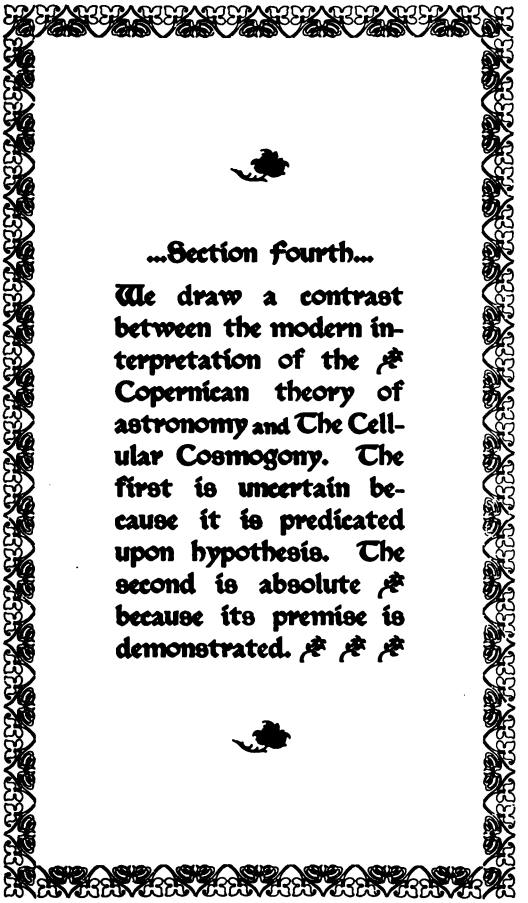
The product of creation cannot contain more than is in the parent of that product. The universe having form, derived it from a perpetually existing form adequate to the form produced. The function of the parent form must be equal to the form, so the product functions must be equal to the product form. The product form and function, therefore, are the constant replenishment of the parent structure within its own eternal existence. Included, then, in the perpetuity of the universe are the operations of the co-ordinate laws of evolution, which is the continual unfoldment of the center of the universe to its circumference; and involution, which is the constant infolding of the universe from its circumference to its center. These two laws, inversely operative, are constant and eternal; thus the universe is perpetual as an organic whole, self-derived and self-sustaining.

The Parent Form

Co-ordinate Laws

The universe is perpetuated as an organic whole; it is self-derived & and self-sustaining through & & evolution and & involution. Form produced equals the parent form.

The accentuation of character called eccentricity of genius, is generally a normal departure from the artificial deformities of social etiquette with which the fashionable world labels its accepted associates



...Section fourth...

We draw a contrast between the modern interpretation of the Copernican theory of astronomy and The Cellular Cosmogony. The first is uncertain because it is predicated upon hypothesis. The second is absolute because its premise is demonstrated.



WHEN we consider the fact that matter is constantly being converted to alchemico-organic spirit, "physical energy," and that physical energy is as constantly being converted to matter, we are no longer at a loss to discover the source of either energy or matter. Having these two conditions of the same substance by which to contrast the two, we are enabled to define them both. We therefore know what matter is, and also its concomitant—alchemico-organic spirit. We place this knowledge in contrast with the "scientific" statement of the "scientist": "We do not know what matter and energy are."

Transmutation

Matter and Spirit

Universal substance exists in two general and interconvertible states, definable as matter and energy. Modern scientists admit their ignorance of this correlation.

2. The modern astronomer assumes that the sun of what he calls the solar system produces its energies through contraction. Contraction is the result of a cooling off process, for heat expands and cold contracts. The contracting process is a cooling process. It is assumed that the contraction

by gravity increases the temperature of a body, therefore the process of cooling is a process of heating, hence the colder it gets by contraction the hotter it is; and it will continue to contract by cooling off until it burns up all its material, or until it cannot become any colder to make it any hotter; ergo, the sun must cease to exist. If the sun ceases to exist, then all its satellites must be wiped out of existence. This is the pretty picture displayed to our vision by the modern astronomer, founded —as he admits—upon pure assumption. We will here further add that, if this be the law which must govern the "solar system," then it must govern all systems of the universe; ergo, the universe must ultimately be blotted out. Contrast this conception with that of the Cosmogony of the Koreshan Universology.

Fallacious Assumptions

Reasoning from the astronomers' premise forces the conclusion that the universe will cease to be. This is in contrast with the principles of the cellular system. ❀ ❀ ❀

A Contrast

3. The source of the alchemico-organic spirit of the universe has two primary extremes of creation; one central, the other circumferential. From the center the energies are constantly flowing into and recreating the circumference; from the circumference, the energies are constantly flowing toward and into the center, and thus the

center is constant and perpetual. All energies produced (generated) at the center materialize in the circumferences, dematerialize, become energy, and return to the center. This, so far as it pertains to the alchemico-organic kosmos, defines the alchemico-organic world as a great electromagnetic cell, eternal in its continuity.

The Great Battery

4. The sun and stars are focal points of energy, the most perceptible being the energy of light. The stellar world is absolute in the organic arrangement of its orders. The stars do not sustain to one another an accidental relation. They are grouped in the form of definite orders according to degree in magnitude, and are active on their various planes of function. This grouping of the stars in the alchemico-organic heavens is in the form of an empire, and constitutes the pattern for the establishment of the social structure which, in its final perfection, will be as unmistakably an empire as the empire of the cosmic universe.

Sun and Stars

Order obtains throughout the physical kosmos; the stellar world is absolute in organic arrangement. The kosmos is the great pattern for the true social structure.

The Empire

Let Christians ponder! His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. This referring to the Son of God, precludes the possibility of a doubt concerning Isaiah's conception of the personality of Deity, and the Triunity of God in the Lord, the personal Son.



...Section fifth...

The alchemico-organic world has a distinctive anatomy and physiology. The anatomy of the human structure is a translation of the anatomy of the physical universe. Between the two there is a thorough correlation.





THE study of the anatomical structure of the alchemico-organic kosmos must be conducted upon the basis of correspondential analogy. We have to consider the structure as in the form of the cell, hence we must have a thorough knowledge of the difference between the anatomy of the cell and the anatomy of the form after leaving the cell through the process of incubation. There is a direct correspondence between the anatomy of the physical kosmos and the anatomy of the human being. We say there is a correspondence because the language of structure, as obtaining in the material universe, has to be rendered (translated) into the language of the human anatomy for us to observe the correspondence between the two. The anatomy of the macrocosmic (alchemico-organic) world, the world separate from the humanity, is perfect in its structure. Its form needs no modification to insure its eter-

Cosmic Anatomy

Human Anatomy

The anatomy of the physical kosmos corresponds to the anatomy of man; likeness perceived through study conducted from the basis of correspondential analogy.

nal perpetuity. It is eternal because it is complete both in its form and in its corresponding function.

2. We find in comparing the anatomy of the alchemico-organic kosmos with the anatomy of the vidual man, that there is a defect in the anatomy and therefore in the corresponding function of the vidual man, which renders it impossible for the vidual to be an eternal being after the similitude of the universe as a pattern. The universe is eternal because its two essences and elements of being are united in an indissoluble unity. The male and female principles of the alchemico-organic kosmos are united in the form of a biunity—the two-in-one, but the vidual man is in the segregate forms of one female and one male. His vidual (widowed) form is not the form of continuous, unbroken continuity. The anatomy of the vidual human is imperfect; it is not like the anatomy of the physical world, because it is disunited, disjointed. This defect in the vidual must be remedied before the form and function of the microcosm will conform to the form and function of the alchemico-organic macrocosm.

Comparative Anatomy

Biune Kosmos

Vidual Man Imperfect

The physical kosmos is eternal ✱ because its essential elements are biune; the vidual man is imperfect because he exists in the segregate forms of male ✱ and female. ✱ ✱



...Section Sixth...

The alimentary canal of the alchemico-organic universe corresponds to the alimentary canal of the microcosmic man. The "bowels of the earth" is not a mere figure of speech. The alchemico-organic kosmos corresponds in every part to the structure of the individual—the microcosm.





THE alimentary canal of the alchemico-organic macrocosm is in the form of discular vacua, in which are the amalgamated mercurial disci which float or move in spirals through the interstices of the metallic plates which comprise the outer rind and pediment of the alchemico-organic kosmos. The outermost crust of the macrocosm is composed of seven strata; between these strata are the movable discs. These are the planetary bases. This movement terminates in the rectum of the series, where there is a discharge and a molten fire, which is the source of volcanic activity, and also corresponds to the Hebrew idea of Gehenna. In the great cosmic cell, the alimentary canal is around the circumference. This comports with the fact that in the egg of the chick the bone is on the outside, until the process of incubation places it on the inside of the chick as the framework of its body. The reason why

Alimentary Canal

Termini of Tract

The spiral path of universal disci in the earth's metallic shell constitutes the cosmic alimentary canal, which terminates in the earth's volcanic systems.

there are not the laminæ corresponding to the metallic strata of the alimentary canal of the egg, is because it is not the perfect cell, as in the case of the alchemico-organic macrocosm. The first series of laminæ in the macrocosm defines the alimentary canal of the macrocosm; these are the metallic plates. The second series is mineral, and this series constitutes the bones of the alchemico-organic macrocosm. **Bones of Kosmos**

2. There are seven divisions of the discular mercurial amalgams; these are the bases of the seven planets. The relation of the planets in their order, corresponds to the relative division of the alimentary canal of the microcosmic man. The seven divisions of the alimentary canal of the microcosm correspond to the seven divisions of the planetary world. There are five mineral laminæ superimposed upon and above the metallic strata. These five strata correspond to the bony framework of the human form. The mineral laminæ are the foundations of the stellar field, for the stars are focalizations of energy having their reflective points in the foundations of the earth, these foundations being the mineral laminæ.

The seven divisions of the cosmic alimentary canal are the ✠ bases of the seven planets. The mineral strata are the bones, the ✠ bases of the systems of stars. ✠

Seven Divisions

Basis of Stars



CHAPTER II.

The two great cosmic fields are distinguished by their titles, alchemico-organic and organo-vital kosmos. The latter embraces every phase of organic life, including man. God is the author of both good and evil. Good is the result of God's voluntary, and evil, of his involuntary power.





THE STUDENT of Koreshanity must have a clear conception of the relationship of the alchemico-organic and the organo-vital macrocosms, before he can make any progress toward a thorough understanding of life in its origin and destiny. We have been particular in our description of the alchemico-organic kosmos. It is a great electro-magnetic cell; its center is the astral nucleus, which is the pivot of the alchemico-organic (physical) universe. Upon this central star depend all the other stars, which are the children of the central one. The energies of the stars and planets blend in the one central sun, which projects the visible sun we observe on the limit of our first atmosphere. Energies are radiated from these central sources into the crust of the earth, the geologic strata, thence into the circumferences of mineral and metallic strata. The geologic strata are chaotic; through and under this

Man and Kosmos

A comprehension of the origin and destiny of life depends upon the knowledge of the relation existing between the human world and the alchemico-organic universe.

Central Star

chaos the forms of pure stratification obtain in the mineral; and under these the metallic strata, which constitute the laminæ of the outermost shell or cell. This cell is purely electro-magnetic. There is no mentality in the alchemico-organic kosmos; there is no universal spirit which may be correctly called God. God's throne is not in this physical world, nor is there intellectuality. It is purely physical, and the energies displayed are the energies of pure physics.

Pure Physics

The alchemico-organic world is the domain of pure physics, and generates no mentality. Deity is in the co-ordinate universe of humanity--his great field of activity.

2. God does not dwell in this kosmos but as the sun, moon, stars, planets, laminæ,—metallic and mineral,—atmospheres, and their accompanying energies. Where, then, is the habitation of Deity? Within this alchemico-organic structure are the forms of organo-vital being, the highest phase of which is the perfect humanity. Organo-vital life is in process of development within the natural cell already described. This process of development culminates in the production of the Arch-natural men. These men are the offspring of the universe; they are the offspring of the perfect men who had previously existed; they are the Sons of God. We are now approaching this Arch-natural fruition,

Where is God?

Sons of God

within which reside all the heavens of intellectual life. Centrally within this humanity dwells the Godhood on the throne of the intellectual world.

God's Throne

3. The alchemico-organic cosmic cell is an empire of function and form. The processes of incubation within this cell are operative in the production of a corresponding kosmos. This is the organo-vital macrocosm, or the Grand Man, the man in his greatest or universal form. Humanity developing within the cell will unfold into the correspondential form and function of the cell in which the development obtains. As the chick is the product of the egg through the process of incubation, so humanity is the product of incubation from the alchemico-organic kosmos. When the incubatory process is complete and man reaches the perfection of his development he becomes individual, for then the vidual forms will have been reunited in the creation of the restored individual. When the macrocosmic man has attained the perfection of his being in the external form of his life, then will the individuals of universal life have attained their perfection also.

Grand Man

Man's Perfection

Through processes of incubation in the universal cell, humanity infolds in form of the Grand Man, the anthropostic macrocosm, the amplitude of perfect life.

We shall be like the Lord Jesus, for we become His offspring. In attaining the state of the Archnatural humanity we become the offspring of Deity, are made the Sons of God through regeneration from the Son, and are restored to God's image and likeness.



...Section Second...

The human race is the habitation of the spiritual world. The interior life of man, made up of millions of distinct spiritual entities, is so directly associated with his outward life as to constitute them one.





THE spiritual world comprises a system of degrees, rising in the altitude of perfection more interior as the exaltation of degrees obtains. These are conditions of spiritual life within the visible humanity. As these degrees of life are perpetual, never ceasing to exist, it follows that because they could not obtain without a habitation, therefore the human race has a perpetual existence. We mean by this that the human race has existed from all eternity, and will exist to eternity.

Spiritual World

Perpetual Humanity

All spiritual life resides in the ℳ visible humanity, the perpetual ℳ environment embracing the realm of Deity, and all angelic, spiritual and human ℳ ℳ spheres of life.

2. We have described the alchemico-organic kosmos as the great electro-magnetic cell. It is without intellect or intelligence. The inresident organo-vital kosmos is specifically and universally related in a reciprocal activity, in which the organo-vital stands as the paramount presiding genius of being. The realm of Deity, the angelic, spiritual, and human spheres are all embraced, the external humanity constituting

Presiding Genius

the environment. The human race is the constant pediment of these superior altitudes. It must not be inferred that these altitudes of superior lives are not complemented by the antithetically co-ordinating spheres of existence. The hells are as positively fields of spiritual activity as the heavens; and these antithetical states of existence are as important to being as the heavens themselves, and also the existence of the curtain of human life in the natural domain of being. The spiritual hells are also within the mentality of the common humanity.

The Hells

Natural humanity constitutes a veil or curtain between the heavens and the hells of spiritual existence. It is the nexus of interflow between the spheres.

3. There are two grand divisions of the interior and—to the outward world—invisible spheres. These are the heavens and the hells. The hells are as important as the heavens. While they are as essential and as much a fact, they are not good; they are positively evil. The hells exist because they are the receptacles of the debris of the heavens. There can be no activity without the essential and accompanying waste. Waste and supply are concomitant and never-failing co-ordinates. Where there is waste there is a concomitant precipitate which drops into some field of rejuvena-

Two Grand Divisions

Debris of the Heavens

tion. The hells receive the constant precipitation from the heavens; it is for this reason that they exist. The hells are the domains of those who are in fallacies and evils, and it is from this source that fallacies and evils are projected into the mentalities of men in the visible earth. Humanity as it exists today is subject to influx from the hells, and for this reason it is dangerous to expose one's self to the influence of "the silence" to which so many are at this time devoting themselves.

Source of Fallacy

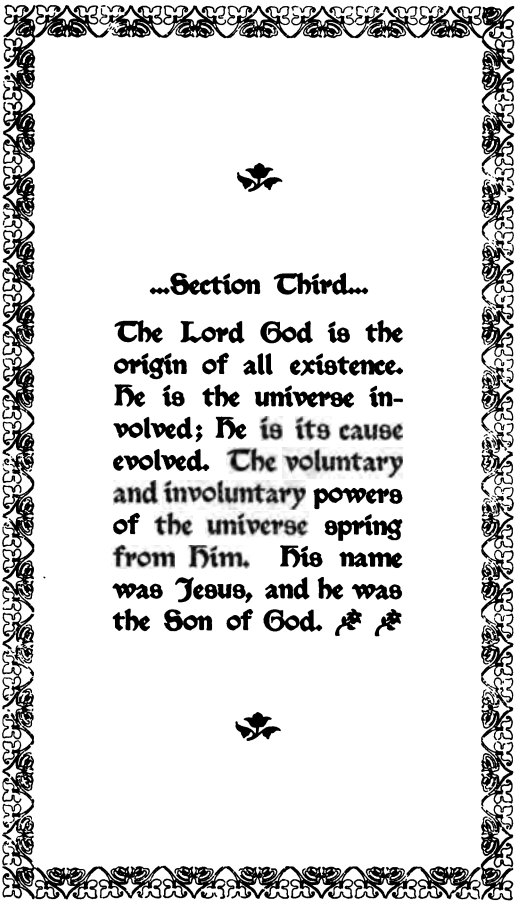
The hells receive constant precipitate from the heavens, and constitute the domain of those in fallacies and evils. They are essential to existence.

4. The hells are the spheres of discipline, and are essential to development and progress. Through the hells humanity incorporates all the fallacies and evils of being, for the purpose of experience and contrast. When men have progressed through experiences of fallacy and evil, in the natural and spiritual spheres, sufficiently to have incorporated all that is false and evil, and are thus enabled to contrast the evil with the good, that is, the opposite of evil, they then become the fruit of the tree of the knowledge of good and evil. In the rejection of the evil and the appropriation of the good, man becomes the fruit of the Tree of Life.

Why Hell Exists

Contrast

Dispensations move through interminable cycles, perpetually repeating themselves. Creation is a perpetual repetition of itself in itself. The Son of God is the beginning of the creation of God so often as the Son of God appears. Every time the Son of God appears as the acme of human development, he is a new creation.



...Section Third...

The Lord God is the origin of all existence. He is the universe involved; He is its cause evolved. The voluntary and involuntary powers of the universe spring from Him. His name was Jesus, and he was the Son of God.



THERE is prevalent a malicious and veritably false conception regarding the character of God. Its form is hydraheaded. Upon this vicious conception of Deity there has grown the soul-destroying misconception that all is good, all is God. "If God be all, and all is God, and God is all good, there consequently could be no evil." God (Eloah) is spirit. The Lord in whom God resides is form and matter. This is Jehovah; the Lord Jesus was this Lord God. Eloah is spirit; Jah, Jehovah, is the flesh, the divine flesh. With this Lord God there are the two co-ordinating states of being; namely, the voluntary and the involuntary. The source of the involuntary power of God is the voluntary evils of men. "I form the light and create darkness: I make peace and create evil; I the Lord do all these things." This is the Lord's proclamation through his prophet. God, then, is the author of evil.

Existence of Evil

God and Good

Author of Evil

The idea that all is good is fallacious. God has voluntary and involuntary powers—the latter being the prime source of all the voluntary evils of humanity. ✻ ✻ ✻

2. How can we reconcile the origin of evil in God, with the fact of the goodness of God? This can be done only upon the basis of the fact that God has an involuntary power. Mental light is generated through the voluntary effort of the Lord God. When the Lord generates the light (truth) voluntarily, fallacy is generated at the same time involuntarily. This is the correspondent of that law in physics in which darkness always accompanies the generation of light. Light cannot be produced without the generation of the energy, darkness, which is as much a substance as light. There could be no conception of the character of light without its concomitant, darkness. Light and darkness, then, are both essential. The Lord creates evil also. "I make peace and create evil." When the Lord contrasts evil and good, he sees and performs the good. In the performance of good there is a rejection of evil. This evil passes out from the jurisdiction of the Lord's voluntary power, into the evil purpose and tendency of men who await the evil and appropriate it. This evil is primarily appropriated by such as will immediately declare that there is no

A Law in Physics

Deity's voluntary and involuntary powers illustrated by laws of physics. Choice of good necessitates rejection of evil, which is then appropriated by the hells.

Appropriation of Evil

evil. This is because such are principled in evil, and desire to justify themselves in the evils which they wish to practice. In the external world of man and in his external consciousness, this takes the form of money-getting. If there be one thing conspicuous above another in this line of thought, it will be observed to be the desire to make it the basis of monetary speculation. It is the life business to heal the sick and get the money. "Science" consists of healing the sick and taking the money—especially in taking the money. Fallacy and evil are facts; they exist from necessity. They are not truth and good; they are falses and they are evils.

Love of Money

Reality of Evil

Evil is real; in the external world it manifests in money-getting—even among those who deny that evil exists. Physics and metaphysics defined and distinguished.

3. We have defined two distinctive divisions of the universe; one we have called the alchemico-organic kosmos, the other, the organo-vital kosmos. The first comes under the head of physics (*phusikos*, Nature); the other is the higher organic life. The external organo-vital existence is the connecting link between physics and metaphysics—meta-physics meaning that which is beyond Nature. In the alchemico-organic domain we have included all that has not organic life as gen-

Physics and Metaphysics

erally defined and understood. In the organo-vital domain we have included organic life as generally defined. With this we have embraced the spirit world, good and bad, the angelic spheres, the spheres of the Gods, and the throne of God. There is a specific correlation between these two general divisions. The activities of the mental world flow directly into the alchemico-organic, and vice versa. The organo-vital spheres are prior and supreme. That reciprocal relation existing between the organo-vital domain and the alchemico-organic, provides that the energies of the organo-vital spheres shall flow into and determine the activities of the physical. There is, therefore, a universal correlation of the energies of the two domains.

Spheres of Life

The laws of universal correlation provide for the exchange of substances of the two great universal domains, of which the human world is prior and supreme.

Universal Correlation

4. When in the fruition of the Tree of Lives, the production of the Sons of God, the Gods mature, they possess all knowledge and all voluntary power. They determine the things that belong to organic life, which includes the form of universal government. This is determined through the laws and principles derived from the central Star, the Messianic presence. The volun-

Office of Sons of God

tary operation of the divine mentality does not continue into the operations of the alchemico-organic spheres. The great law of the correlation of energy provides that any voluntary operation in the spheres of organo-vital being, having left the domain of voluntary mental power, becomes transubstantiated to whatsoever kind of energy its direction provides. Any voluntary mental energy can become, by transubstantiation, any other physical energy. It is thus that a spiritual entity can be transmuted to physical energy. This can be illustrated by the direction of a mental force in the performance of a physical act under the impulse of the voluntary mental push.

Voluntary Mental Power

Transmutation of Spirit

Any voluntary mental energy may be transmuted to physical energy; it then passes beyond voluntary power, becoming active in domain of the physical kosmos.

5. I say I will take this ball and voluntarily throw it at that lamp. As good as my word, my voluntary mental force is exerted to do what I have declared I will do—the ball is thrown. I put a voluntary mental force, which was composed of spiritual entities, into my nerves, transmuting the mental energy to nerve energy; this I have still further transmuted to muscular energy, which I still further transmute to the energy of the physical motion of the ball. The energy

Illustration

that was spirit entity has become, by transmutation, the energy of motion, which has taken the ball beyond my voluntary power. I strike the mark, the lamp is broken; the fire in the lamp ignites some straw, and a fire is kindled which destroys a city.

6. I set in motion a force which employs thousands of men that were idle. These have started brick factories, have opened quarries, and converted timber into lumber. I have awakened the sympathies of thousands and the avarice of other thousands, and the force goes on in various directions—into the spheres of the organo-vital activity on the one hand, and into the spheres of the activities of the alchemico-organic kosmos on the other. It is upon the basis of this law that the voluntary operations in the organo-vital domain are transposed to the conditions of the physical world. It is thus that God perpetually recreates the alchemico-organic kosmos.

Working Potency

Creation of Kosmos

The illustrations here employed ✍ show how God perpetually recreates the physical kosmos, through transposition of voluntary mental operations to the lower domains. ✍



...Section fourth...

The spirit of mental energy is supreme above all other spirit in the universe. It does not consist of a universal and incomprehensible spirit falsely called God. That which is almost universally denominated God, is not God. God (Eloah) is the spirit which obtains in primary manifestation in the Son of God.





GOD IS microcosmic primarily; that is, God in his least form, and central in quality. As there is the astral nucleus in the alchemico-organic kosmos, so there is the anthropostic astral nucleus. Every sphere of being has its central star. Life obtains through a series of altitudes, one story above another. These stories are not one above another in the sense of space, but in the sense of one quality interior to another, the most interior being the highest. Every one of these spheres of being has its own central star, which is the conscious mentality of its degree. This is the throne of the universe, the throne of God, which is clothed upon with the form of the degree in the manifestation of the Messianic center of natural and material life. This is the man who overcomes, and who in overcoming becomes the Son of God as it is declared: "He that overcometh shall inherit all things; and I

God Microcosmic

God is primarily microcosmic, being the central Star or conscious mentality of the highest degree of life, and manifest in the personal Messianic center of humanity.

Messianic Center

will be his God, and he shall be my son." This does not mean *they*, but it does mean *he*. The Messianic character is raised up from among men; he overcomes, opens himself to the influx of the central Star, becomes one with it, and takes the throne of God. Thus the Son becomes one with the central and invisible Godhood. Such a Son is raised up at definite periods of human progress, and thus the throne of God is everlastingly rejuvenated and perpetuated.

The Overcomer

The Messianic character develops periodically from the human race, and becomes the central Star of the natural humanity. He is the source of mental light and heat.

2. The degrees of altitude in the anthropostic spheres are not degrees of space, but are the correspondencies of space. There is neither time nor space in the spiritual degrees of life. The central star of the natural kosmos is perpetual as the center of space, and the Star of the natural humanity appears as quality in person at intervals corresponding to space. The bright and morning Star of the anthropostic world, the root and the offspring of David, came into being—as to his visible humanity—at the beginning of the Christian age, as the Son of God. He was the natural center of the organo-vital kosmos; from him proceeded the mental light and heat of the anthropostic universe.

Degrees of Altitude

The Morning Star

God Macrocosmic

3. God is macrocosmic secondarily. The Godhood in the greatest form, that is, in the form of the anthropostic macrocosm, is not a universal homogeneous spirit; he is made up of all the degrees of spiritual existence, every sphere of his activity being comprised of tens of thousands of spiritual entities. These spiritual entities are within the humanity, the natural humanity being the environment of the spiritual degrees. There are two distinct qualities of macrocosmic energy (universal spirit); that which pervades the alchemico-organic kosmos, and that which pervades the organo-vital kosmos. One is the spirit of physics, the other is the spirit of organic and vital life. The all-pervasive spirit of the alchemico-organic kosmos flows from center to circumference, being generated at the circumference. The co-ordinate organo-vital spirit has its center of generation and its circumference, correspondentially generated and operative.

Universal Spirit

God is secondarily macrocosmic, comprised of all degrees of spiritual existence, and dwelling in the natural humanity. Two distinct qualities of universal spirit. ☿☿

What is life? Life is such an adequate relationship of form and function in universals and particulars as to constitute them equivalent, reciprocal factors and co-ordinates. In this relation is insured the eternal continuity of order in the integralism of the organic and inorganic increment of the completeness and perpetuity of being.



CHAPTER III.

Specific evidences of eternal life as derived from the fact of eternal being, shown in the structure and function of the correlation of the alchemico-organic and the organo-vital cosmic domains.





WE HAVE perspicuously defined the alchemico-organic kosmos as having an anatomy and a corresponding physiology. There is a co-ordinate and reciprocal relation between the anatomy of the physical universe and that of the individual man. Now we know that the vidual, the segregate man as he at present exists, does not possess the complete anatomy of life. Man's anatomy is that of mortality. The defect resides in the lack of form pervading human existence, because of the disintegration of the individual form—its separation—into the disintegral relation of what are called the man and the woman. Males and females are dual, not two-in-one. The only forms of life they can produce are the dual forms. The progeny of the segregate male and female are segregate males and females. They are the forms of mortality, and can be nothing else.

nic
gy

n's Im-
rfection

Mortal man does not possess the complete anatomy of life, as expressed in the form of organic kosmos; he is the vidual man, male and female in two forms.

2. The anatomy of the vidual approximates the anatomy of the alchemico-organic kosmos. In so far as this approximation obtains, the form of the vidual approaches the form of life. If the defect of the vidual anatomy can be rectified and the anatomy made to acquire the form of the structure of the alchemico-organic kosmos, then the microcosmic man can take the form of immortality, and through this can attain the eternal state. The human brain is now dual in its form and function. It operates by the action of two distinct centers, the impregnative and the inceptive poles of the cerebrum. This is an extrinsic co-operation and copulation resulting in a perpetual tendency toward disintegration, by corruptible processes which terminate in the ordinary death. This is the perpetuation of the mortal state, obtaining as well in the spirit as in Nature. Life is the obviation of this condition called mortality, and must come through the transformation of the anatomical structure from the dual form to the integral structure, accruing from the change of the dual condition of the brain to the unal condition, wherein the polaric function of the cere-

Rectification of Defect

The defect of the vidual anatomy must be rectified through radical transformation from the dual forms of mortality to the integral structure of the biune man.

Dual Brain Function

Anatomical Transformation

brum is reduced to a single center focalized in the glandula vitæ. When this is accomplished the pineal gland, the conarium, will have become an annulus. The circulation of the brain will have passed a revulsion in its function, and the man will have become male and female—two-in-one. In this revulsion of the circulation the essences of the brain pursue a vital course. The ventricular currents flow no more from the conarium toward the glandula vitæ, thence into the circulation of the body. The blood from the venous circulation passes up through the glandula vitæ, forming a well of water springing up into everlasting life, fulfilling the Biblical declaration. The arterial currents will have become air, corroborating the testimony of the ancients who named them arteries according to their function; for in the organic life of the biune man the arteries were air vessels, as the name implies. Then the fluid in the venous system will have become the pure river of water of life, clear as crystal, in its microcosmic aspect, like the blood of the Lamb, which, in order to wash white, must have been white blood.

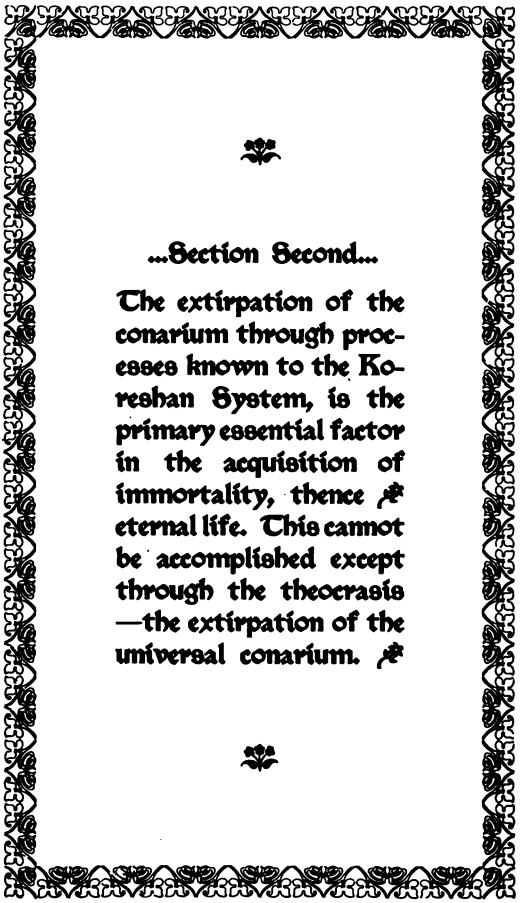
Revulsion of Circulation

"Well of Water"

There will come a change in the circulation of brain and body. The arterial currents will become air in arteries (air vessels), and the venous blood as clear as crystal.

White Blood

The Lord Jesus was the microcosmic example of the character of organic structure, and he answered the great question, What is life? when he declared, "I am the way, the truth, and the life." Life, then, is the immortal Man; and this life is insured to all who believe in His name and obey his commandments. His life is the origin and source of being.



...Section Second...

The extirpation of the conarium through processes known to the Koreshan System, is the primary essential factor in the acquisition of immortality, thence eternal life. This cannot be accomplished except through the theocrasis —the extirpation of the universal conarium.



JESUS, the microcosmic natural and material center, was two-in-one. He was immortal because he was two-in-one. In His relation to the natural humanity he was the central Star. All ascending mental energies congeried in him. He is to the coming immortal order what the central alchemico-organic star is to all other stars in the stellar firmament. Not only in European and Western civilization, but wheresoever the influences of European supremacy dominate the world, every legal document made at the present writing bears the date 1902. It is because one Man lived and declared his Sonship to Deity, and maintained his claim by the execution of the things he came to perform. No man ever lived whose potential energy—involved in the integralism of his character—has so moved the world. His influence exerts a greater force today than that of any other man. His own tes-

The God-Man

Jesus, the immortal Man, was the central Star of humanity. He has moved the world as no other man has in history; his influence now extends throughout civilization.

Power Unparalleled

timony and that of his Apostles, with the fulfilment of their declarations, have demonstrated the truth that he was the Son of God supremely, above the claims of many who imagine they are as much the Sons of God as he, without performing the works of righteousness he exemplified, and which resulted in the overcoming of the corruptible dissolution of his own body. He was the anthropostic astral nucleus because he was the heart and center of all of the energies generated in the mentality of the human race, whether natural or spiritual, ascending toward and into the center converged in him.

His Claims Proved

Universal Focus

The supreme Sonship of Jesus is proven by his testimony, fulfilment of Apostolic declarations, and scientific principles. There must be a universal focal point.

2. The stellar nucleus of the alchemico-organic kosmos, as compared to the macrocosm, is a small point. It is, however, the point of all the activities of the universe, because it is the impact of all the principles of form, of all the activities of motion, and is the point of impress and radiation of all form and function. This central star is therefore the universe in its least form, as to its alchemico-organic domain. It is eternal because it is the heart of all inflowing and outflowing energies. It is the type of the perfect Man.

Impress and Radiation

3. The Christian dispensation has been a dispensation of mortality, because the poles of good and evil did not reside in one center. The Lord was the good; his adversary was the pole of evil in a distinct form.

Sixth Messiah

The Lord was the sixth Messianic manifestation of a given order, the order to which he belonged. The seventh Messianic power in the world will contain the nucleus of good and evil in the single personal manifestation. The truths he comes to bring to the world will be communicated in the exoteric form, declared as the very culmination of organic science.

Organic Science

In the formulation of the truth and its declaration, when enunciated, there will be generated the co-ordinating fallacy. The truth will go to the world as natural and revealed science. From the same act there will be generated the reflex of the mental force of truth. This reflex will go forth as the esoteric flux, which the esoteric and anti-christian powers are ready to appropriate.

The ultimate Messianic focus contains the nucleus of good and evil. Scientific truth is communicated in exoteric form, while an esoteric reflex is fallacy.

4. The Messiah of this age, the Apostolic successor to the Lord Jesus, is the center of all the good and the evil of the age. It is at this very point wherein is fulfilled the declaration: "I form the light

Apostolic Successor

and create darkness; I make peace and create evil: I the Lord do all these things." It is where the voluntary and involuntary energies of God have their fullest fruition. When the truths of the universe are formulated in the mentality which discovers the science of Universology, fallacy is also involuntarily generated. Modern spiritualism, theosophy, "christian science," so called, "mental science," as presented in its empirical manifestation, and all the forms of anti-christ, are but the result of the presence of the Messenger and his declaration of the truth.

Fallacy and Evil

Forms of Antichrist

The voluntary formulation of scientific truth is always accompanied by the involuntary generation of fallacy. Law of opposites makes antichrist inevitable.

5. The type of the seventh Messianic potentiality, the heart and center of the alchemico-organic kosmos, has a light and a dark side, the light radiating in one direction, the darkness, in the opposite direction. Every esoteric manifestation of the present time is but the reflex of the presence of the Messiah now in the world since 1839. Every immortal man will be in the image and likeness of the Lord Jesus. "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him." How shall this mortal structure be made immortal? is the great

Messianic Advent, 1839

The Great Question

question for the world to comprehend. How shall the manhood now in the form of mortality be made like the form of the integral macrocosm, which is the form of eternity?

Conjugial Unism

6. The answer rests within the law of that sex conjugation in which the forms that now obtain as the distinctive male and female, become biune through the actual physical dissolution of the two sexes and their reblending into conjugial unism. This is no chimera. The alchemical, electro-magnetic fire which consumes the world will restore to the fluent essence of metamorphosis, the thousands who are prepared to enter the vortices and crucible of conflagration. Tens of thousands of males and females will take their ærial flight, and dissolving, will stand forth in august presence, the Archnatural manhood, no longer segregate in the forms of mortal existence, but the integralisms of the biunal composites of being. The fruition of the science of eternal life is the demonstration of the laws of organic socialism, which fulfils the purpose of the Almighty in the organization of the divine earthly kingdom.

Man must become immortal ♂ ♀ through translation in the vortices and crucible of the great ♂ ♀ anthropostic conflagration, and reblending into conjugial unism.

Integral Structures

There are two co-ordinate conditions of substance in the universe; these are spirit and matter. They are the same substance, but they forever maintain the distinctive qualities and characteristics of the two. Spirit is continually being metamorphosed to matter, and matter is as constantly being changed to spirit. When an atom of matter is destroyed as the atom, it becomes the spirit of the atom; when the spirit is destroyed as spirit, it becomes matter, hence a constant equation of both matter and spirit is maintained, in which resides the law of the true principle of the conservation of spirit and matter.



CHAPTER IV.

The end of the Christian Dispensation has arrived; thence follows the new age. Before it is inaugurated the old dispensation terminates in revolution and catastrophe. The human heart, without regeneration from the Son of God, is the heart of homicide.





THE alchemico-organic kosmos is an empire or kingdom, the astral nucleus being the throne of its dominion. The organo-vital kosmos, eternally being rejuvenated and brought to its birth within the alchemico-organic, is also an empire or kingdom. When it reaches its fruition it will be the correspondent of the physical macrocosm, the divine empire.

Scientific Imperialism

The ultimate of progress is the divine Empire, the co-ordinate of the cosmic empire. The Christian dispensation has been characterized by general conflict.

2. Will the reader indulge in the study of predictions regarding the future of the world in the immediate consequences of the forces now merging into the vortex of revolution? The Christian age began in a conflict between good and evil in the distinct forms of life and death. One of these forms was the Lord Jesus, the Christ of God, in whom was the Father; the other was Judas Iscariot, the arch-enemy. The dispensation has been an age of conflict, for it is denominated the church militant. It has been a church in

The Great Conflict

conflict throughout the age. No man has been saved throughout the dispensation.

3. It was not intended that any should be saved until at the end of the dispensation. "The earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." "Lord, teach us the parable." "The field is the world; the good seed are the children of the kingdom; * * the harvest is the end of the world." Here is a plain declaration that the seed was sown in the beginning of the age; that the earth brings forth the fruit at the end of the dispensation. The harvest is at the end of the dispensation, therefore there has been no harvest, so far, during the progress of the age. The harvest is yet to come, but it will not come until the old dispensation ends in a corruptible revolution. The division which marked the beginning of the Christian age will mark its consummation.

Parable of the Seed

The parable of the good seed unmistakably teaches that the harvest comes at the end of the present dispensation. ✠ Proof corroborative is found in astronomy. ✠ ✠

The Harvest

4. The Christian cycle is marked by the movement of the sign on the ecliptic, the sign Aries moving across the constellation Pisces. The sign is now transiting into the constellation Aquarius, the water-carrier. Water is the symbol of science,

The Sign Aries

because it is the universal solvent. As science is the solution of all questions, so water is taken as the sign or symbol of scientifics. It is for this reason that when the sign passes from the Piscatorial section of the Zodiac into the Aquarial, we pass from the philosophic into the true scien'ific age of the world.

The Scientific Age

5. This fact was portrayed in the Lord's injunction to two of his Apostles to go into the city, where they would meet a man bearing a pitcher of water, who, it was declared, would show them an upper room where they were to prepare the Lord's supper. The last supper in this upper chamber was a figure or symbol of the great supper of the dispensations, to be instituted at the end of the age when the sign should enter the constellation water-carrier, marking the end of the old and the beginning of the new age. The man ordained for this special office of the Lord was a type of the scientist who comes at the end of the dispensation with the true Universology, as the inaugurating functionary of the new era.

The Symbol

The new age begins with the ♐ movement of the sign Aries into Aquarius. The Water-carrier is the great scientist who is ordained to inaugurate the scientific age. ♐

The Great Scientist

6. The last supper was a portrayal of the supper of the great God, which desig-

nates the end of the age. John "saw an angel standing in the sun [in a state of scientific illumination]; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God." The supper of the great God involves the factors of Elijah's translation, the translation of his immediate group, then the translation of the tens of thousands who are in the solar conflagration, which dissolves as many as are ready to enter into the immaculate Sonship. To stand in the sun is to be the instrument of the conflagration, for this is the solar conflagration; and to cry with a loud voice, is to emit mental force sufficient to project the conflagration and to produce the Sons of God, who constitute the resonance of the voice. This is the voice of many waters, the manifestation of a multitude—the Sons of God.

The Angel in the Sun

The Conflagration

Voice of Many Waters

The Angel in the Sun is the great Prophet who proclaims his message with sufficient mental force to project the solar conflagration and produce Sons of God.



...Section Second...

Gog and Magog signify conflicting forces on various planes of activity. These planes are secular (commercial and industrial), social, and religious. On the commercial plane the conflict will be between "capital and labor." The organization of these forces is indicative of the coming struggle.





THE battle of Gog and Magog is the closing scene of the great drama of the militant church. It is the conflict of the two powers which naturally constitute a unity, but which, through the competitive commercial system, have become enemies, with a breach so great as to end in a disastrous consummation. It comes at the end of the millennium, the thousand years after the binding of satan. Satan was bound a thousand years. When and how? The thousand years began with the declension of the Christian church, when Catholicism held universal sway. The bondage was the power of the church to exercise universal supremacy over its subjects, maintaining them in abject servility to the priesthood until, at the end of the thousand years (the 16th century), satan was let loose, since which time the nations have been gathering for the final battle.

The Great Conflict

Binding of Satan

Loosing of Satan

The binding of Satan began with the supremacy of Catholicism and ended with the reformation. The nations are now preparing for the great battle of Gog and Magog.

2. The battle of Gog and Magog is

subsequent to the thousand years, and the thousand years ended in the sixteenth century, when the devil was let loose to give to the world the modern system of astronomy and collateral "sciences," with the atheism in and out of the church which accrues from false science. One argument against this view of the millennium is that the saints shall reign with Christ a thousand years; but this reign is during the militant, not the triumphant career of Christ.

Development of Fallacy

Since Satan was loosed the world has witnessed the multiplication of fallacies and the development of the money power. The age will terminate in a great catastrophe.

3. The forces of Gog and Magog are marshaling for the combat. Upon the secular commercial plane of activity it will come in the conflict of labor and so called capital. The force of organic centralization is organizing. The money power controls the halls of legislation, and it is not within the power of any one man, either as the Executive of the nation, or any senator or congressman, or any one justice of the Supreme Court to counteract the power of centralization which, serpent like, has ensconced itself in the legislative centers of the world. The fiat has gone forth; the monetary power, as relentless as death itself, will throttle industry. There can be no question that the money power

Capital and Labor

The Money Power

purposes to control the commerce and industry of the world. Its power will take the control or bring the crisis. It will bring the crisis. The dispensation began in conflict, it will end in catastrophe.

Control of Industry

4. There never has been a time in the history of the world, when the forces of labor-unionism were so active as now. The time is not far off when the labor world will be under the force of organic rule. The breach is widening between the forces of centralization actuating the commercial and monetary power of the world, and the forces of the industrial masses. "The industrial world shall be the slave of commerce." This is the fiat of the great serpent whose head is the gold power, which governs our centers of legislation. The money power controlling the Government and the military force, is the combination against which the industrial world has to contend. These forces of Gog and Magog, both belonging to the competitive system, and both being the result and product of antichristian paganism, will consummate the age in the disaster that cannot be escaped.

Organized Labor

Labor-unionism and the money power are in conflict; their forces are centralizing, and the breach widens between them. The great crisis of the age is inevitable.

Conflicting Forces

Energy is the mere work of spirit and matter. Except for the existence of matter, there could be no perception of the energy (work) of spirit, because phenomena are always manifest through matter, which is observed by the natural (physical) senses. The division of the substance of the universe into matter and energy by the physicist is crude and unscientific, for the reason that energy is a word from the Greek, meaning in work; as matter works as much as spirit, and as both are essential to the manifestation of work (ergon), therefore the word energy has no other significance than activity or work, which is a term applying as much to matter as to spirit.



...Section Third...

The Battle of Armageddon is the combat between truth and fallacy; it is in progress during the period of the final conflict of Gog and Magog. The triumph of the truth will resurrect the new church and usher into being the Sons of God, the immortal men.





WHILE the battle of Gog and Magog is in progress, the battle of Armageddon shapes its course. This battle is the contention of error against the final truth arising amidst the turmoil in which the dispensation consummates its end. The Messenger of the Covenant is the leading contestant in this latter battle. From the debris of the catastrophe of Gog and Magog will arise the true kingdom of social order. A new order of life will appear in the earth, with its seven genera of Arch-natural beauty to adorn the climax of creation as the crowning glory of architectural workmanship, for it is the rearing of the Temple of the Most High.

Battle of Armageddon

The New Order

The battle of Armageddon is the final conflict of truth and fallacy. A revolution in the affairs of the race is coming, in which wage slavery will be abolished.

2. There is to be a revolution in the affairs of the race. The labor system will be destroyed; there will cease to be a contest between that which is falsely called capital, and labor which it enslaves. The cry, "Give us shorter hours and greater

End of Competism

wages," will cease to be heard. The employer and the employed both belong to the same pagan system of competism. It is flagrantly antichrist. The purpose of labor-unionism falls short of the higher ideal of the true industrial system, and must work out its inevitable tendency to destruction. It is not in the line of labor-unionism to adjust the industrial harmony and order of the kingdom to be established in the earth.

Failure of Labor Unions

3. The universal government will control all the industries of the world. Commerce will be taken from individuals and corporations and will be conducted and regulated by the universal empire. The wage system will be eradicated, and there will be no more wage slavery. Industry will be made as much a pleasure as any other form of recreation.

Commerce and industry of the future will be conducted and regulated by the great universal empire. Industry will then become a form of recreation, a pleasure.

The New Commerce

4. There can be no effective argument against an empire; the government of the universe is imperial. Those focalizations of energy called the stars of heaven are related in natural groups, in specific orbits, and make their revolutions harmoniously because their motions are regulated from one primary center of motion. The great alchemico-organic, electro-magnetic cell is

Universal Empire

the form of man; the universal humanity, when attaining to its perfect state of organic power, will constitute the grand natural man, having the anatomical structure and physiological function of the human organism.

Organic Humanity

5. We are not discussing the problem of organic socialism so much as we are declaring the fact of its character and the process of its attainment in the world. We are not here to argue, but to declare. Imperialistic socialism is the coming condition of the world's government. The brain of the universal man is the new order of humanity about to be projected into the sphere of Arch-natural being. There will be seven genera of this new natural order; they are the Sons of God, and constitute the directing potency of the coming government, which will be Theocratic. The center and head of this imperialism is the manifestation of the chosen woman who, in the baptism resulting from the theocrasis of the Messenger, will stand forth the glorified Womanhood of the Word. She will be the projection of the Deific Motherhood into Arch-natural tangibility, the Mother God,

We declare the coming of imperialistic socialism and Theocratic government, the directing potency of which will be in the sphere of the Arch-natural order.

Directing Potency

Deific Motherhood

personal and individual. She is not another person, but the person of the Godhead in her final revelation.

6. In the new government there will be no money in the common acceptation of the term; money and the money power will be destroyed. Labor-saving machinery will be increased and improved to the uttermost, but its use will not disturb the factors of the industrial system, for while it will save human labor, it will not throw men out of employment; its use will go to the benefit of the men whose hours of creation will be reduced to the minimum, affording time and opportunity for the cultivation of the mind and body. These conceptions, so far, are not new. This is the hope of the socialist. Then wherein do we differ from the socialistic point of view? Primarily, in the fact that there will be a revolution in the heart and soul of man through a spiritual baptism, of which the socialist is absolutely ignorant; and in the fact that the socialistic government will be imperial, not democratic.

Abolition of Money

Hours of Service

Koreshanity and Socialism

There are points of similarity between Koreshanity and modern socialism. The principal difference relates to the processes of establishment of the New Order.



...Section fourth...

The Lord Jesus was the germ of an empire. In planting His life in his church, he planted the spirit and form of organic communism in the race. It will fructify in the development of the communistic empire.





THE Lord Christ, the great Communist, the one man who planted the germs of communism in the world at the beginning of the age, has promised the fruition of that planting. This fruition will come as the product of the seed of communism, which characterized the early church; it will come as the development and manifestation of the divine empire. We have shown the pattern of this kingdom in the structure of the anatomy and physiology of the alchemico-organic kosmos. We differ from socialism in that we possess the law of the true order of social life, as it will obtain in the kingdom to be set up in the world. We differ also in the method of its development. Modern and antichristian socialism has no form of order. It is chaotic in its conception, it is chaotic in its methods of operation. It is a socialism resulting from the debris of the true order of social evolution; the latter

Germs of Communism

Antichristian Socialism

True communism and socialism will come in the development and manifestation of the divine empire. Modern socialism lacks the essential elements of order.

coming under the cognomen of Koreshanity, and being defined in Universology.

2. Every form of effort outside of the Koreshan movement is disintegrative, and will be found in the precipitations of the final catastrophe. The new social empire, the empire in which the Lord God shall dwell and reign, will have a form as absolute as the form of the alchemico-organic kosmos after which it is patterned. Behold the sun, moon, and stars in the physical heavens; they constitute an absolute empire. Every star retains its relation to every other star. They move in the line of least resistance, maintaining their orbits and never encroaching upon the orbit of any other star. We are prolix in the presentation of this great truth of organic order, because it is so difficult for those not devoted to thinking on these lines, to perceive the relation between the order of universal empire as obtaining in the physical kosmos, and the order as it will obtain in the social empire about to be ordained in the world.

Constructive Socialism

Order of Kosmos

The constructive socialism of ⅋⅋ Koreshanity is patterned after the form of the physical kosmos, in which the laws of order prevail. It is the scientific socialism. ⅋⅋⅋

3. Let the student critically observe the tendency of the democratic form of government, as obtaining in the United

Tendency of Democracy

States of America. It has fostered the competitive system, which has about run its course in the centralization of the commercial power in the unit of control. It has developed labor-unionism, the greatest enemy to human liberty. The liberty for which our Revolutionary fathers fought, bled, and died is dissipated in the conspiracy of labor against the liberty of the individual. The political cowardice of both of the great parties (the fear of the loss of the votes of the laboring man) precludes the possibility of throttling this conspiracy in the bud of its development. Again, we differ from socialism in that the new kingdom will not be a social democracy, but a social empire. God will be the Empress. We further enunciate the great Messianic law as the initiatory power of the final fulfilment. God will baptize the world through the office of his Messenger; without this baptism, corresponding to the baptism of nineteen hundred years ago, the humanity could not be prepared for the fellowship which will characterize the socialism of the Sons of God.

Fruits of Democracy

Dangerous Conspiracy

The Messenger

Democracy has fostered the competitive system which is now culminating in centralization of the commercial power, and in the conspiracy of organized labor.

4. The alchemico-organic kosmos is the outermost expression of the laws of

causation. It is the language of Cause written in the book of Nature, that the advanced mind may read and understand the Cause who produced it. We cannot comprehend Cause without a thorough knowledge of His outwardly expressed word. It is for this reason that an understanding of the forms and principles of Nature should constitute the basis of all other knowledge. A perfect knowledge of Nature affords a perfect knowledge of the cause of Nature. We know God because we can read his book. In reading this book we find God to be utterly distinct from anything now called God by those who profess his name. We have shown what a knowledge of the alchemico-organic kosmos has to do with the development of the true social system, because the social order is correspondentially like the physical kosmos. It is its product, and in turn is its reproducer. The social order incubed in the cosmic cell will be an empire, because the physical sphere is itself imperial. The science of the construction of the universe is the key to social order. Nothing is left to conjecture or experiment.

Language of Causation

Book of Nature

The Great Key

The book of Nature is the ⁂ language of causation, the outermost expression of the divine ⁂ Mind. Hence the science of cosmogony is the key to social order. ⁂



CHAPTER V.

The perpetuity of any given form of life depends upon the planting of the seed of its kind. The perpetuity of the human race depends upon the planting of its perfect seed, hence the necessity for the church of each dispensation.





THERE can be but one true basis of moral obligation, and that is found in the elements of the genuine religion. Religion may be true or false; the term religion means to tie again, from *re*, again, and *ligare*, to tie. The conception of tying again is from the fact that there has been an untying or a divorce, in which there is the condition of viduality or widowhood. Religion is the bond of unity, and is merely a marriage; in the union there is conception. It is the marriage of God with his church, through which the church is fertilized for regeneration. We are here considering the true religion.

Definition of Religion

True religion, the basis of moral obligation, is the bond of unity between God and man for purposes of regeneration. The meaning of the word religion is a retying.

Divine Marriage

2. We find that in the progress of the sun through the Zodiacal belt there are twelve natural divisions of time, in which the precession of the equinoxes changes the relation of the sun to the stars in the Zodiac, fifty seconds of a degree every year. We

find that these divisions correspond to the progress of the race through corresponding precessions. As the movement of the sign changes the location of the inception of nations, and these inceptions are governed by this change, so the divisions of human progress are marked by the fertilizing powers of the Divinity which shapes the destiny of empires.

Precessional Movements

3. From the natural divisions of the Zodiac of the alchemico-organic kosmos, we are enabled to define the natural divisions of the organo-vital kosmos. We observe that every age or dispensation of the world has its church, because there must be a matrix or womb in which to gestate the fruit of any succeeding age of the world. The Jewish church had its specific matrix which brought forth the Christ and his church. The old dispensation ended, and at the time of its end the sign passed from the constellation Aries into the constellation Pisces. The Piscatorial age produces its specific church now at the end of the Christian dispensation. There will be a new church because there is to be further progress, and this cannot be except through the proper matrix of devel-

Dispensations of the human world are periods of ♌ gestation which correspond to ♌ periods of precession of the equinoxes through the Zodiacal constellations, ♌♌♌♌

Periods of Gestation

Piscatorial Age

opment, which must be in the new church.

4. Pisces signifies prolification; Aries signifies the begetting principle and operation. This is not only the most fruitful time of the precessional periods, but it is the period of the most perfect fruition, for it terminates with the production of the Sons of God, the supreme order of the human race, the fifth kingdom of evolutionary progress, the seven genera of the order of Melchizedek. When the sign Aries entered the constellation Pisces or fishes, Aries, the Ram or Lamb of God, fertilized the matrix of the church for the reproduction of the fruits of the Tree of Life. It is for this reason that the Lamb of God will stand on Mount Zion—in immortality, and that with him will stand an hundred forty and four thousand Lambs, Sons of God, "having his Father's name written in their foreheads."

The Fifth Kingdom

Fruits of Tree of Life

Pisces signifies prolification. The Piscatorial age is the most fruitful of all precessional periods, for it is the dispensation of reproduction & of the 144,000 Sons of God. & &

5. There is no progress without marriage, and marriage is religion; for *re*, again, and *ligare*, to tie, means a bond of unity and obligation, in which the dispensation progresses according to the character and genius of the age; hence it is said: "Let us be glad and rejoice, and give honor to him:

Essentials of Progress

for the marriage of the Lamb [God] is come, and his wife hath made herself ready."

6. The evolution proceeding in every age of the world progresses according to the specific character of its involution. Abraham was the central figure of the world in the beginning of the Jewish age. He comprehended the principles of his own projection forward to the fruition of the Lamb or Ram of God, this Ram being Abraham himself (Abram, Christ), and the central begetting power of the Piscatorial dispensation, on the Arch-natural plane, as Abraham was the begetting power of the age on the natural plane of progress.

Head of Jewish Age

Abraham and Jesus

Every age evolves from a specific center. The ✠✠ Fatherhood of Jesus was on the Arch-natural ✠ plane, as the begetting power of Abraham was on the natural plane.

7. The Lord Jesus in rising above the natural into the Arch-natural plane of life, and overcoming the lusts of the flesh and the natural propagative order of reproduction, made it possible for him to plant himself in that receptive portion of the race endowed with sufficient development to become the matrix for the evolution of the coming genera. Abraham was the parent of the natural order, while Jesus was the parent (male and female) of the Arch-natural order. The impregnation of the matrix of the

Matrix of Evolution

Arch-natural kingdom was accomplished first, by the dissolution of the personal Lord; second, by his dissemination as the seminal essence of Jehovah, called the Holy Spirit, which impregnated the wills of the vidual members of his chosen people. The Sons of God—maturing as the Arch-natural fruit, the fruit of the Tree of Life—are the multiplication of the Son of God, whose personality was planted in the race.

Seminal Essence

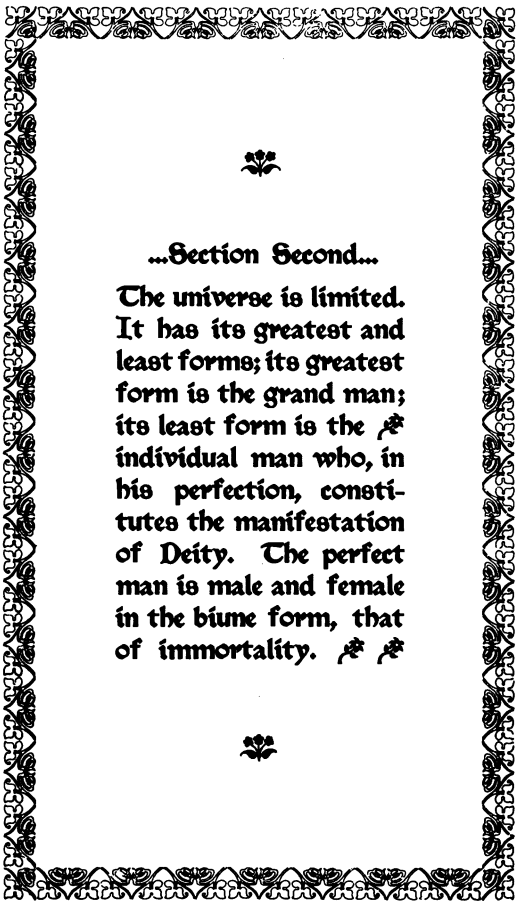
8. We reiterate the scientific distinction between personality and individuality. Personality is the material persona (mask), which only obtains as the immortal man during the period in which the Sons of God remain on the Arch-natural plane of existence. In the departure of the Arch-natural beings from the physical plane of life, the *personality* is dissipated, but the *individuality* retains its integralism, its consciousness and distinctive character, there being no loss of identity. A future generation of personalities, which will come upon the stage of action at the termination of another Zodiacal period, will depend on the precipitate of this incoming fruition, as this fruition depends upon the fruition of the ages past.

Personality and Individuality

Personality is the material persona or mask, and is dissipated; but the individuality retains its integralism and consciousness without the loss of identity.

Identity Not Lost

Light, heat, electricity, and magnetism are substances in the fluid state. They result from, and are the product of the dissolution of the atom. In the domain of common physics they are merely physical or natural spirit. Their activity in relation to matter is energy. Mental substance, the light and heat of the mind, while possessing the same apparent physical qualities as the spirit of the lower conditions of matter, as indicated in the phenomena of light, heat, electricity, and magnetism, has other and higher qualities in which are manifest and observed mental phenomena.



...Section Second...

The universe is limited. It has its greatest and least forms; its greatest form is the grand man; its least form is the individual man who, in his perfection, constitutes the manifestation of Deity. The perfect man is male and female in the biune form, that of immortality.



WE have determined the limitations of the universe, bringing the universe within the comprehension of the divinely amplified intellect. We are in possession of the knowledge of form and function as obtaining centrally and circumferentially. We have learned that there is the central man, as there is the central star of the alchemico-organic kosmos. We find that this central man is in the form, correspondentially, of the stellar center; hence man is made in the image and likeness of God. It follows, then, that God is like man; this is the scientific and common sense view. We find, therefore, that common sense and science accord with the declaration of the Scriptures, that man is in the image and likeness of God.

Lessons Learned

God is like man, for man was made in God's image and likeness. We have demonstrated this to be true through application of the principles of analogy.

2. We obtain a new conception of Deity, and comprehend the fact that God is in the generation of the righteous; that

A New Conception

the perfect man is the temple of God, and that he is the temple of the Holy Ghost, who is God. We learn that God, according to both Scripture and Nature, is the man. From the Cellular Cosmogony we learn that God is man. This does away with the uncertainty of our conceptions of Deity. We are enabled to comprehend the great truth that the Lord Jesus was the Son of God; and being the Son of God, he is the Lord from heaven. We therefore declare that the Son of God was raised up from among men to sit upon the throne of the Almighty, with whom he was conjoined in his theocrasis. This doctrine eliminates from the mind that spurious misconception of the incomprehensible Deity, which has no existence except in the imagination of a benighted and deluded world.

God is Man

The Cellular Cosmogony teaches that God is man, a conception at variance with popular theology. We are led to a comprehension of the laws of higher physiology.

Spurious Theology

3. In comprehending the laws of righteousness, in which are involved the laws of the higher physiology, we may conjoin ourselves with the central humanity and become one with the Father-Mother, and come into fellowship with the Sons of God. We reach a point in the consciousness of our moral obligations to men, wherein we

Higher Physiology

behold the law of fellowship to be the law of self-preservation. We merge our individuality into the responsibility of moral obligation to the brotherhood of the immaculate life. We forget ourselves in the effort to cement that bond of unity which makes of the fellowship one body, every member of which is as important as the whole.

Bond of Unity

4. In the presentation of this volume, committed to the searcher after immortality and eternal life, we will submit the Scripture view of God—the Creator of the universe. It has already been shown that God is man according to the portrayal of the language of Nature. Let us divest ourselves of every false conception of God as derived from the dark ages, of every conception as founded upon the assumptions transmitted through tradition and misinterpretation. Man is mortal, in the state of perpetual dying, because he has false conceptions of God. If man is mortal, having the conception of Deity as a universal spirit, his immortality must be the result of another and true comprehension of the divine character. The manifestation of the Lord

We have shown according to the portrayal of the language of Nature, that God is man; and we urge that the mind be divested of every false conception of Deity. ℔℔℔

Language of Nature

Perpetual Dying

in the beginning of the age was declared to be the revelation of God to man. What was this revelation? Was it not that the Son of God was the incarnation of Deity? Let us observe the Biblical view. The Incarnation

5. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He (the Lord Jesus Christ) was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name; Light and Life Jesus the Christ

The Scriptural view of Deity is that he was incarnated in Jesus the Christ, who was God's revelation to man. The Word was God, and the Light of the world.

which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory of the Only Begotten of the Father,) full of grace and truth."

The Word Made Flesh

6. No man divested of the predilections of a false cult, can read the foregoing Scripture without seeing that the Lord Jesus was the incarnate Deity, if he takes the Bible as authority. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, hath declared him. God in the Son is the invisible spirit, therefore cannot be seen; but the visible personality, the Son who is declared to be in the bosom of the invisible Father, can be seen, and in seeing him God the Father is revealed. The visible Son is Jehovah the Lord; the visible Son is the Creator of the universe.

The Invisible God

The Word, which was God, was made flesh and dwelt among men. God the Spirit was invisible in his body, as the spirit of the tree is invisible within its form.

7. Every tree having a visible body, trunk, branches, leaves, blossoms, and fruit, has also the spirit of the tree. The body of the tree cannot bring forth fruit without the spirit; nor can the spirit, without the body of the tree, bring forth fruit. The body and the spirit of the tree together can bring

Spirit of the Tree

forth the seed of the tree. It is not the invisible seed that brings forth the new tree. Before the tree can reproduce it must bring forth its visible seed, which has within it the invisible spirit of the seed; these, the visible spirit of the seed and the visible body of the seed, can reproduce. The universe is the great tree. It brings forth its visible seed, in which is the invisible spirit of the seed. The seed of the universe is the microcosmic man. He is the universe in its least form. Such a man came into the world nineteen hundred years ago, and was declared to be the promised Seed. It is from this fact that He is declared by John to be the Creator of all things. Creation must proceed from the visible seed and source of recreation. The Lord incorporated all the characteristics of the form of the universe, all of the characteristics of the organic relations of atoms and molecules. He embodied the form of the universe in its least form, the character of all aggregate mentality in its most compact *form* of mental capacity. He was the material and spiritual microcosm, hence the germinal beginning of creation.

Visible Seed

Promised Seed

The Microcosm

The tree reproduces its life through the functions of its seed. Creation proceeds periodically from the visible Seed-man, who embodies the universe in its least form.



...Section Third...

The Son of God in whom was the father-Mother, was the Creator of the universe. It is not the intangible spirit which creates, but all creation proceeds from the Son. He is the source and author of life, for he was life.





A KNOWLEDGE of the law of transmutation is the first essential step toward the comprehension of any material, physical, or metaphysical proposition. The interconvertibility of spirit and matter is one of the fundamental laws of being. All matter has been spirit; all spirit has been matter. This interchange is constant and continuous. This is called the correlation of spirit and matter—their reciprocal relation. We accept the statement that Eloah (Hebrew) is spirit; that Theos (Greek) is spirit; that is, God is spirit; but we also declare that God, who is spirit, became flesh and dwelt among us, and that this spirit thus became matter, and as matter and person became Jehovah. The Lord Jesus was virtually Jehovah, and as such was the flesh, the divine flesh, which the Spirit (God) became. We assure the reader that herein exists the law of metamorphosis from spirit to matter, a

The First Step

God the Spirit

The Divine Flesh

The first step toward a comprehension of life is a knowledge of the law of transmutation of spirit and matter. God the Spirit was made flesh and dwelt among us.

transposition from the spiritual to the natural state, and that the denial of this flesh and matter is unmistakably antichrist. Thus we assert that antichrist is come to emphasize the fact that we are at the end of the Christian age. The Anti-christ

2. The change of spirit to matter, the matter of the flesh, is but one part of the operation of the law of transmutation, the co-ordinate part with the operation of the law of the change again of the flesh to spirit, which, as the reader has already learned, was accomplished in the dematerialization of the Lord's personality to the spiritual afflatus called the "Holy Ghost," in the descent of the Lord, and at the same time his interior ascent into the throne of the universe. The Lord's Translation

God, who was made flesh in his own personality, the vortical nucleus of all creation, was reduced to Holy Spirit & through processes of dematerialization of his body.

There is no ignorance so consummately absurd as that which maintains that mentality of any kind, love or wisdom, intellect or affection, or any attribute of thought or mind, can obtain outside of organic structure. There is no origin of creative power independently of the man. Jesus the man was the beginning of the creation of God. He was the central vortical nucleus of all that is created; and no Christian who is Creative Power

honest in his conviction of the verity and divine authenticity of the Bible, can fail to notice that the Bible so expressly declares. Every professed Christian who denies this is antichrist.

3. It is said of Jesus, he "is the image of the invisible God, the first-born of every creature: for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist: and he is the head of the body, the church." He was declared to be the fulness of the Godhead bodily. The lack of a little knowledge has made it impossible for the church to comprehend the manhood of Deity. If the simple law of conjunctive mental unity were comprehended, all this mystery about God would be dissipated like the morning dew before the rising sun.

Creator of All Things

The Bible emphatically declares that Jesus, the personal head of primitive Christianity, was the fulness of the Godhead bodily and the Creator of all things.

The Godhead

4. God is not a universal spirit; he is the Father-Mother within the Son. He is the man, and from this Son radiate all the forces of the divine character. God is not

Not Universal Spirit

a trinity, a tri-personality, but he is a triunity of attributes proceeding from the Son, and from the Son the regeneration of the Sons of God has its origin. The visible Lord, the Son of God, is the regenerator, reproducer, of all the offspring of Deity; he is the Creator of the universe. The Visible Lord

5. If the mind reverts to the creation of Adam (in the first creation), it returns to the time in the movement of the sign on the Zodiac when the sign Aries was culminating the constellation Aries, nearly 26,000 years ago It was a correspondent of the condition of the age 1900 years ago, the beginning of the Christian age. That Adam, like the Lord, was biune; the woman was in the man. Adam was Biune

The visible Lord is the regenerator of all the offspring of Deity, the Creator of the universe. The Adam of Genesis was the Son of God, the correspondent of Jesus.

The second creation was the Elohim, the Sons of God, or the Gods. They were also male and female in each form, like the Son of God, who was the Parent of the 144,000, the offspring of the first creation. Nineteen hundred years ago we had again the first creation; now comes the second in the order of the Tree of Life, product of the firstfruits of life, the Lord who was planted in the church. These are two-in-one, united males and females. The Second Creation



...Section fourth...

The spiritual energy which actuates the universe and which, with matter, co-operates to effect the uses of life, has its basis in the human brain. Universal mentality (wisdom and love) has no other source of being than the brain and mind of the perfect man and his perfect men—the Sons of God.





IF BRAINS had not been absolutely necessary for the generation of mental force they would never have existed. Mental energy is the product of the activity operating in the brains of men, and these brains are so related to the anatomy and physiology of the human structure, that they cannot perform their functions independently of the organic structure of the man. If the people who lay so much stress upon the operation of a great spiritual God—all-pervasive, who can operate independently of brains existing in the human structure—will show us one authentic instance where God has operated separately and independently from the man whom he creates in his own image and likeness, and thence through less perfect men, we will yield the argument, that human brains constitute the physical basis for the existence of spirit.

Mind and Brains

The generation of mental energy depends upon the brains related to organic structure. No instance can be cited where God ever operated independently of the world of man.

An Argument

2. The misconception that God as a

Spirit has operated independently of the creation in which he performs his functions, had its origin in the assumption that there was a time when creation did not exist. The Universe Eternal
Such a time has no possibility in fact. Every operation in the universe works its function through its corresponding form; and without the form there could be no function performed. It follows, then, that to create the universe the universe must previously have existed, and that creation is but the recreation and perpetuation of itself from its own inherent function, operating within its own organic form. There can be no Form and Function function without form, there can be no form without function.

Form and function are reciprocally related. The universe perpetuates itself through inherent functions; therefore the form of the physical universe is eternal.

3. Jesus, the first Arch-natural man of the grand cycle, was the acme of human development as to life. He was raised up and perfected from the human race, and became heir to the throne of the Almighty. He sat down in that throne, becoming one with the central Divine Unity Godhead. He did not add one being as that of the Son to the throne, making one of three personalities, but he entered into individual conjunctive unity with the consciousness of the throne itself. There are

not three persons on the throne of God; there is no person on the throne until the person is manifest in the form. When the theocrasis occurs, the person is obliterated, for the persona, mask, personal covering, is then dissolved and dissipated. When the Lord Jesus entered into his theocrasis after his resurrection from the tomb of Joseph, he lost his person but retained his individuality because he became, by ascent, the individuality of the central Deity. Jesus has become this Deity by absorption into the central consciousness, without any loss of individual identity. The person was dissolved and disseminated as the Holy Spirit and transmitted to the church. The Lord Jesus, the Son of God, thus imparted the seminal essence of Deity, and by it the church was impregnated for regeneration, the regeneration of the Gods; that is, the reproduction of the Gods who are to appear now, at the end of the dispensation.

The Lord's Theocrasis

No Loss of Identity

Jesus the Christ, the Arch-natural Man, dissolved his personality, imparted the seminal essence of Deity, and by his ascent inherited the very throne of the Eternal.

Reproduction of the Gods

4. The reason why the Lord can be manifest at the culmination of the Zodiacal cycle, is because the Lord was manifest at the beginning of the same cycle, thousands of years before. These recurrences repeat

themselves at regular intervals in the progress of perpetual recreations. Jesus came with a body in which brains operated to perform the work of recreation, and hence the resalvation of the race, because the Son of God appeared at the previous epochs in the precessional movements of the sign through the Zodiac.

Mission of Jesus

5. The mind of the student should be impressed with this fundamental truth of Koreshanity: *The incarnate Deity is a periodical manifestation to the world.* The creative power resides with God's visible manifestation, as the Son of God. The Word (Logos, God) is in his fulness, holiness, and power only when literally (tangibly and personally) present. This visible presence was typified by the cloud (*Shechinah*) in the wilderness. The cloud signifies the presence of the Lord, also the Sons of God. It is for this reason that the Lord was called the promised Seed. The seed of every tree—the starting point of the creation of the tree—is spiritual and material. The seed of the universe, the Seed-man, must also be spiritual and material, for the seed which unfolds the universe must be in material form as the beginning.

Periodic Incarnation

The fundamental truth of Koreshan theology is that the incarnate Deity is a periodic manifestation. All creative power and function inhere in the visible seed. ✱ ✱ ✱

Promised Seed



CHAPTER VI.

The Messianic law determines the regulation of the masculine and feminine essences upon which Immortal Life depends. The Messianic presence, known and confessed, controls the deepest fountain of love. The polarization of love and hate kindles the combustion which conflagrates the race.





THERE can be no universal polarity of the masculine and feminine forces of being without the Messianic presence. There will be no immediate forerunner to the Messiah, because the Messenger of the Covenant, the messenger of conjunction, is the forerunner of the Sons of God. Elijah the Prophet is God the Lord; he is just what the name Elijah implies. There are two things which will make Elijah detestable to his enemies; first, his declaration that there can be no immortal life without the conservation of sex energies of both male and female. This must come through the absolute separation of the sexes on the plane of sensuality. The second source of the enmity of men in opposition to Elijah the Prophet, is his attitude toward secular commerce. Commerce on the sex plane is the root of the tree of mortality, and he lays the axe at the root of this tree.

Messianic Pole

Elijah the Prophet

Separation of Sexes

Universal polarity obtains through the Messianic presence, Elijah the Prophet, who enforces the laws of conservation and strikes at the root of mortality.

Commerce on the secular plane is destructive to human existence as immortal beings, because it enforces labor, which precludes the possibility of rest. The money power is the source of human slavery; it impoverishes humanity and makes slaves of men. There can be no day of rest so long as the money power—in the control and regulation of secular commerce—robs industry of its legitimate reward. Secular commerce is the root of the tree of secular life; the axe is laid at the root of this tree, hence the hatred of the commercial world toward one who applies the axe.

Source of Slavery

Secular Tree

The money power is the source of human slavery; the axe must be laid at the root of the secular tree. Immortal life must obtain through a higher use of sex energy.

2. The male tree culminates in the production of the sperm of reproduction; the female tree produces the germ; these, united on the sensual plane, result in the development of the sensual and mortal progeny. Immortal life will come to the world through another use of the same substances. The following are the steps to the appropriation of the two results of sensual existence: The sex energies must not only be retained but appropriated. Their retention cannot obtain merely through restraint, for this is destructive. There must be a love substituted that will over-

Uses of Sex Energy

come the sex love. This love must have its seat at the very heart of life; this is the religious love. When the Messenger of the Covenant appears, he is the fulfilment of the highest aspirations of the human soul. The love of men and women imbued with the highest religious devotion flows toward the Messenger; they have longed for him, and they turn from everything worldly and to him as the Messiah. How does it operate on the inner pneumic and psychic life of these devoted ones? The aspiration becomes more pronounced, until the mentalities of men overcome the tendencies of the flesh, when the sperm is transformed to mental energy, which can now be appropriated to a new use. This masculine energy cannot reproduce nor perpetuate life in the male, because it is nothing but masculine energy, which is pneumic force; that is, spirit force.

Love for the Messiah

Power to Overcome

Love for the Messianic personality when substituted for sex love will exalt the human mind, conserve the potencies of life, and overcome all tendencies to sensualism. ✱ ✱

3. There is a corresponding action in the devoted women of the new life. Their aspirations are exalted also, and their material wastes are conserved in the mind within the brain. The sex waste is transformed to psychic force; that is, to soul

Exalted Aspirations

force—which is the force of the blood. These two forces must reunite before immortal life can manifest. This is the great mystery of life. These material germs and sperms are to be reunited on the universal, not on the special or vidual scale. It is for this purpose that it is declared: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." He comes as the Messenger of the Covenant, the messenger of conjunction. After tens of thousands of men and women shall have confessed the Messenger they begin to conserve their energies, changing their material wastes to the two sex forces of life, which flow as pneumic and psychic potencies into the Messenger, who transubstantiates them to another quality of force in conjunction. They are united (married, so to speak) through the Messenger, who in his theocrasis flows back to all who have conserved and converged their forces into him. This force is not alone sufficient to produce the theocrasis; the love of thousands who now worship the Messenger of the Covenant is co-ordinated with an equal hatred from those who will not believe in the personal

The Mystery of Life

Messianic Confession

After conservation, sex forces are united on the universal scale. This is accomplished through the functions of the Messiah, who consummates the divine marriage.

Love and Hate

Messenger. This force also flows into the Messenger, and thus through the love of the many and the hatred of those who hate, the fire is kindled which consumes in theocrasis, beginning with the central personality, until tens of thousands are literally consumed by electro-magnetic combustion.

The Fire Kindled

4. In the electro-magnetic combustion of the Messenger he enters into the central throne of Deity, whose throne is in the visible womanhood in whom the absorption takes place. When the tens of thousands are consumed and reduced to spiritual force, this force flows into the central and visible woman of the Lord's choice, and through her is projected into the visible forms, the Sons of God. This fire has been predicted and is to be fulfilled in the office of the Messenger of the Covenant, for it is declared: "For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." The reader must not imagine that we are dealing in riddles, or that our ideas are esoteric or

Visible Motherhood

Burning of the Wicked

The great fire begins in the Messenger and extends to thousands. The spiritual force to be projected in Sons of God, flows into the central and visible woman.

metaphysical. The laws which in Arch-natural alchemy (organo-vital being) relate the spiritual with the physical, will finally operate in the actual dematerialization of thousands of people who will pass out of the physical form without the ordinary death. The material bodies of these personalities will be changed to spirit, which will be directed to the mediatorial female (material center), thence to be evolved or projected as visible personalities—Arch-natural men. They are no longer dual (two) but biune, two-in-one. These are identical with the original men who, twenty-four thousand years ago, were called Adam in the day that they were created. This projection of the Sons of God is a question of science, and will be accomplished by the Messenger of the Covenant.

Translation of Thousands

Biune Men

The actual dematerialization of thousands will be accomplished through the laws of Alchemy. The projection of the Sons of God will be an achievement of science.

5. Now, who are the wicked? There is none that doeth good, no, not one. All are wicked, and there is not much to choose. Every man is born in sin and shapen in iniquity. Then what is to be done? Confess your sins, find your Sign, acknowledge the Messiah, and enter the fire. The wicked who confess are those that shall burn out

Who are the Wicked?

the wicked, and the root of Jesse, who is the Branch, will not be left; for root and Branch will be consumed. "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." "Behold, I will send you Elijah the prophet [God the Lord] before the coming of the great and dreadful day of the Lord." Trust not to specious pretensions; Elijah comes and fulfils prophetic predictions; he comes in person. He comes from the race of men, and according to the natural laws of human development. Nothing could be more consistent, rational, and natural than that the human race should produce its own possibility of the higher life, and that the processes of development should make manifest the recreative power and center of its own perpetual existence; nor is it at all unreasonable that there be operative mental laws through which the bodies of men should consume by an electro-magnetic combustion, which could obviate the unnatural processes of corruption called death. Elijah will institute the incorruptible dissolution of tens of thousands of the human race.

Root and Branch

It is consistent and rational to conclude that the human race should produce its own possibility of the higher life. Prophecy is fulfilled through Elijah.

Higher Life Possible

God, the heart, throne, and center of the anthroposstic spheres of being, raises out of the environing humanity, a Son which involving development creates for the purpose of the perpetuity of his (God's) own throne and being. When the Son is ripe for the succession he is absorbed into the consciousness of the center, sitting in the throne of his Father. Thus is the Son made one with the Eternal.

CHAPTER VII.

The Lord Jesus, the immortal and eternal Son of God, was the Logos, the living Word. He constituted the sixth verbal expression of Deity. The Lord possessed the spirit, the man, and the beast (animal) life of Deity. God's animal life dies. Jesus signifies more than the name Christ.



IN OUR summary of the first book of the Guiding Star series, THE IMMORTAL MANHOOD, we are impressed with the urgency of emphasizing the fact of the unity and fulness of the Godhead in the personality of Jesus the Lord. The hope of the evolving Sonship is in the great truth that the Lord Jesus was the first and only begotten Son, and that in his tangible and material personality the GREAT GOD was in his fulness, in his holiness, and in his power. As the Son of God, the harbinger to the world of human possibilities, the firstfruits of the Arch-natural race of men, he contained the seed of death. "I have power to lay down my life, and I have power to take it again." It can be seen, then, that He was the source of both life and death.

Personal Godhead

We emphasize the fact that the unity and fulness of the Godhead were in Jesus the Christ, the Arch-natural man, who was the supreme source of both life and death.

The First-fruits

2. In the Lord was the exemplification of the iteration of the prophet: "I form the

light, and create darkness; I make peace, and create evil; I the Lord do all these things." We may also determine the further fact that he was the sixth Messianic presence of the given series of the seven spirits of God. From the Lord Jesus there proceeded the sixth overshadowing of a series of seven. Examine this proposition from the basis of the verbal expressions of the Deific Logos—the eternal Word. The Hebrew race was the chosen nation to bring forth the Son, the living Logos. As the Lord was the type of the race to come, it is only reasonable that the nation which brought him forth should represent in its language the character of God's verbal expression of himself to the world.

The Sixth Messiah

The Living Logos

Jesus was the sixth Messiah in a series of seven; the Logos developed from the Hebrew race; and his character is strikingly represented in the Hebrew language.

3. By verbal expression we mean the expression of the living Word, for the verb signifies the living word. The Hebrew verb has seven distinct forms of expression; correspondentially, the verb of the universal man in his greatest form has seven distinct forms of expression. These forms in the Hebrew are active, passive, intensive active, intensive passive, causative active, causative passive, and reflexive. The seven forms of God's verbal (living

Seven Verbal Forms

Word) expression to the world correspond to this form of the Hebrew language, because the people who could produce the involution of the Logos must agree with this expression in its language.

Word and Language

4. If we study the character of the Logos from this verbal concept, and upon the basis of the Record we possess of him, as manifest nineteen hundred years ago, we are compelled to acknowledge that there is an agreement in his presence as the sixth form of the universal verb (living Word) with the character of the sixth form of the verb in the Hebrew—the causative passive. The Lord Jesus gave himself a voluntary sacrifice; yet this does not militate against the fact that it was absolutely essential that he give his life in that way. He caused himself to be passive to the powers which took his life. He had the power, as we learn from the Record of his own statement, to call on his Father for twelve legions of angels; but he preferred to fulfil his mission as the Savior of the world. He was the causative passive form of the verb, the perfected life in the flesh, the Seed of God. The reflexive form of the verb is yet to be

Sixth Verbal Form

Mission of Sacrifice

Jesus gave himself as a voluntary sacrifice, and was passive to his enemies; therefore, he was the causative passive form of God's verbal expression to the world.

acknowledged by the world, whence will proceed the seventh Spirit of God, the seventh overshadowing of the world.

5. Jesus contained both the spirit of the man and of the animal. "Who knoweth the spirit of the man which goeth upward; and the spirit of the animal [beast] that goeth downward?" The man spirit in the Lord was the ascending life, the life of God. The beast or animal spirit in Him was the descending life of God, the part which is mortal or capable of dying. The Lord was the Lamb of God, the animal life of Deity. The Lord was the Lion of the tribe of Judah—another phase of the animal of God. He was the head of the serpent. The woman's seed shall bruise the serpent's head. He was the Seed of the Father, therefore not the seed of the woman. "He was bruised [by the seed of the woman] for our iniquities: * * * and with his stripes we are healed." As the serpent He was the most *arum* (naked, rendered subtle in King James' version of the Scripture) of any animal of the field which the Lord God hath created. His life of chastity was the life of God called the white horse; thus it is

Two-fold Life

In Jesus, God possessed the ✠ spirit of both ✠ man and animal life. God's animal life is subject to death; hence it was possible for God to die in the human race. ✠ ✠

Animal Li of Deity

God's Man Life

seen that God has an animal as well as a man life; it is the animal life of God that has the quality of death. God's animal being is distinct from the animal life of the sensual man.

The Death of Deity

6. God can and does die; not, however, as to his eternal life, but in his created and creative life. We distinguish between the death of God in his animal life, and the death of man in which he continues in his mortal, dying state. The present state in which man is constantly dying is the second death from which we are to be delivered. The present dying state pertains to both the natural and spiritual phases of mortality; for let it be known that the spirit is also mortal, and dies or is dying, that is, it is mortal the same as the body.

The Mortal State

The death of God as to his external, animal life is to be distinguished from the mortal state of humanity. The former is the first death; the latter is the "second death."

First and Second Deaths

7. The first death is the death of the first Man—the Lord, for the salvation of the race; the second death is the sensual death from which we are to be redeemed. As the immortal Son of God, the Christ of God, the Son was a created being. This creation was from and in the human race. He was the root and the offspring of David; that is, he was the root and the offspring of God. He was the legitimate heir to the

throne of God, because he was heir to the throne of David—the throne of David being the throne of God. If the professing Christian does not believe in this, let him study his Bible.

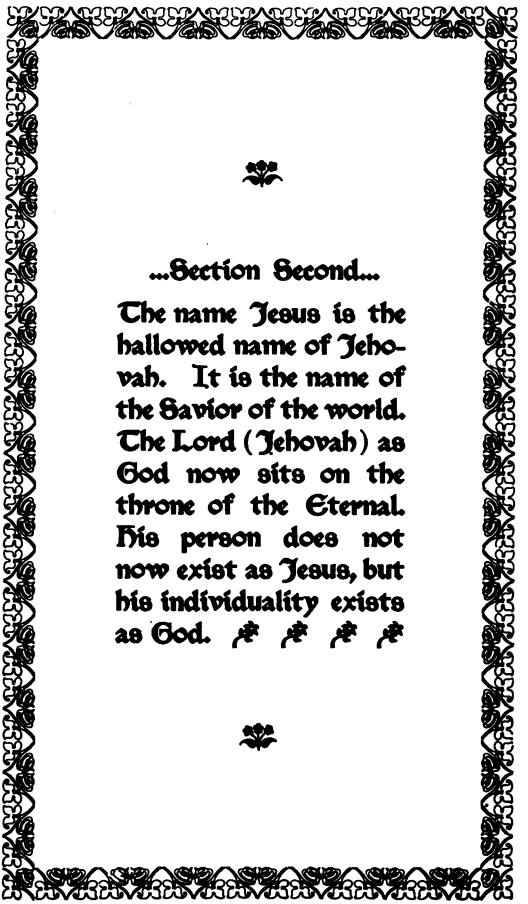
Throne of David

8. King David on the throne of Judah was the type of the Son of God on the throne of his Father. Not only is this true, but David was to become the Son of God through reincarnation. "I will make him [David] my firstborn, higher than the kings of the earth." The Lord was this firstborn. David was reincarnated in the Son of God, who was the Lord God from heaven. David became heir to the throne of God through the successive experiences of re-embodiment, in the central line and in the order of progressive development by involution. Not until the world comes to understand the laws of the resurrection, the principles of re-embodiment or reincarnation along the lines of successive partial embodiments, can there be a comprehension of the development of the Son of God, heir to his eternal throne.

The progressive development of the Son of God from humanity can be understood only through a knowledge of the laws and principles of successive embodiments.

David Reincarnated

Laws of Reembodiment



...Section Second...

The name Jesus is the hallowed name of Jehovah. It is the name of the Savior of the world. The Lord (Jehovah) as God now sits on the throne of the Eternal. His person does not now exist as Jesus, but his individuality exists as God.



WHILE we emphasize the personality of the Lord as the fulness of the Godhead bodily, we wish to further emphasize the fact that Jesus (a name signifying Savior) is greater than Christ. The term Christ is merely the title which distinguished him as the Anointed and the Anointer. Christ signifies one authorized to draw the hand over; that is, to put on the oil. The oil with which He was to anoint the world was the oil of God, the Holy Spirit. Christ merely signifies the office of the one to baptize the world with the Spirit of God. But what shall we say of the name Jesus? "Thou shalt call his name JESUS: for he shall save his people from their sins." The word Jesus means Savior, therefore Jesus applies to his personality, to his visible Godhood, to his Manhood, and to his power to save his people from their sins. He did not come to deny sin. His

Divine Title Defined

Christ is the Messianic title, while Jesus is a name of greater significance. The name Jesus means Savior, and applies to the visible Godhood and personality.

Jesus means Savior

very name is a constant souvenir of the great fact of the sin and degradation in which the world writhes and groans in agony. It constantly gives the lie to the antichristian phase of human degeneracy calling itself "christian science." Sin a Real

2. It is not surprising that the so called christian scientists constantly belittle the name Jesus. "Thou shalt call his name Jesus: for he shall save his people from their sins." He came to save sinners *from* their sins. Our readers will excuse us for reiterating this fact, as we are in the presence of antichrist in the form of a spurious christian science, which is neither christian nor science. Jesus, that is, SAVIOR, conveys to us the ineffable glory to be revealed when our sins, which are an actual reality, are washed in the blood of the Lamb, and whence from their scarlet color they become as white as the driven snow, white like wool. Presence Antichrist

The office and mission of Jesus refute the spurious christian science, which denies the existence of sin and death. "He came to save his people from their sins." "

3. The Lord Jesus was the offspring of the human race, because the Lord God impregnated the race for the purpose of generating a Son to inherit the throne of God. When the Son was perfected from the race, he both ascended and descended. The Son o Man

In his ascent he was absorbed into the throne for which he was generated, and because so absorbed, he rejuvenated the throne. Were it not for the fact that the Son is generated to sit on the throne of his Father, the Father would become obscure and obliterated. The created Son is absorbed into the central throne of Deity. He enters into conjunctive unity, and is made one with the central consciousness. It is in this manner and no other that He sits down in his Father's throne. The right hand is the hand of power. To sit down at the right hand of the Father, is to enter into the authority and power of the eternal God.

Heir to the Throne

Right Hand of God

The perpetuity of God's throne obtains through absorption of the visible Godhood. The individuality of God is one, and is manifest in the Son or Sons of God.

4. We reiterate that there are no *persons* in the Godhead. There is but one individuality, but the *person* only appears when the Son or Sons of God are manifest in person, which is obliterated when the Sons of God enter into their eternal inheritance. At the beginning of the age the personal Godhead appeared in the Son. The Lord was theocrasised. In the incorruptible dissolution of His personality, his body was consumed in the electromagnetic fire which he said he came to

Personal Godhead

kindle. In His ascent he went into the throne of the Eternal; he also descended. His descent was accomplished through the operation of the Holy Spirit, which we have so often declared to be the veritable substance of the Lord's body reduced to his essence—the elixir of life. By the operation of the Holy Spirit the Lord descended into the degenerate hells of human sensualism. He descended into the hells of the race that he might bring up from these hells the Sons of God which he came to redeem.

The Elixir of Life

The Lord's translation produced the essence or elixir of life; the seed sown in humanity for the regeneration of the Sons of God was the substance of his body.

5. As a kernel of wheat planted brings forth the blade, the ear, and finally the full corn in the ear, so the Lord dissolved, was planted in the soil of humanity (the church), whence he will multiply himself into the many Sons of God. This is specifically accomplished in the descending degree of the Lord, it being the descent of the animal life of Deity in the dissemination of the Holy Spirit, the substance of the Lord's personality. The *person* dematerializes;—the individuality passes over. It is as easy to conceive the passing out of the spirit intact from the living form, as from the mortal remains.

The Seed Sown



...Section Third...

Succeeding the seventh Messianic presence, the Mother God will stand forth in the flesh of an individual woman, who will be the visible and tangible Empress of the universal, Arch-natural Empire. Through her maternity the Sons of God will be projected into visible manhood.





THERE comes the seventh Messianic presence and manifestation. There will be a seventh theocrasis, a seventh incorruptible dissolution, from which there will be a seventh overshadowing. In this theocrasis there will be the dissolution of a specific group, ordained of God and chosen through the office of his seventh Anointed. These will enter with him into the local throne of his absorption. Melchizedek was absorbed into Abraham, whence he came from the fire of the Chaldees. Elijah was absorbed into Elisha, Moses into Joshua and the children of Israel, and Jesus into the three chosen Apostles—John, James, and Peter, and thence into the church.

The Seventh Theocrasis

The seventh overshadowing is the result of the theocrasis of the seventh Messianic personality. The center of absorption is the chosen Woman, the visible Mother.

2. As we are now at the final fruition, the Anointed of this age will be absorbed into the woman chosen for that purpose. In this absorption and her baptism the visible Mother will be manifest, and the

The Chosen Woman

Mother Lord will appear in the external womanhood of the Lord. In her absorption of the Anointed and the group which God has prepared for this purpose, the woman will be exalted to the visible throne as the imperial and reigning Empress of the world's empire. In her will be enthroned the Son of God who, having overcome, will have been absorbed into the Lord Jesus, as he overcame and was absorbed into his Father. The baptism of the woman who then becomes the Mother of the human race and of the Gods, lifts her into pre-eminence and defines her as the Majesty on the throne of the world. She becomes the divine natural ruler, and constitutes both the spiritual and natural head of the government and the church. She becomes the Mother because she embraces the Father.

The Great Exaltation

Mother and Empress

The chosen Woman of the age will be exalted to divine Motherhood and imperial Pre-eminence as the divine-natural ✻ Head of all the orders of Church and State. ✻ ✻

3. There has been a great misapprehension in the minds of some regarding the ultimate of this divine Motherhood. That this misapprehension may be dissipated, we take it upon us now to say that the ultimate of this imperial reign will be the ascending absorption of the Mother into the Father, where she also takes upon herself

An Error Corrected

the eternal consciousness of the Godhead. She will possess a baptizing and a descending life, in which she, like every Son of God and the Sons of God, will radiate the glory of the solar spectrum. Reflected as the lunar luminary, she gives character to the night where, married to the Fatherhood, she sets the stars in the firmanent to give light upon the earth. Her end is the glorious one of bringing to the birth the Sons of God, and thence to be worshiped as the Holy Mother.

Ultimate of Motherhood

4. The Sons of God are about to appear upon the material stage of Arch-natural activity. They will appear after the theocrasis of Cyrus the Anointed. The woman will be fertilized by the theocratic infoldment of the man, after which she is the habitation of the New Jerusalem, of which she will then become the center. Her office will be to project the material Sons of God; but she will not project these Sons through the natural processes of birth. The theocrasis of the central group will radiate its force (the electro-magnetic influence) to the thousands of such as are prepared to enter the fire of dissolution. Thousands will then be dissolved. Having their thoughts and desires

The ultimate of the divine Motherhood is absorption into the ✠ Father; her office is to bring to ✠ birth the Sons of God after absorption of the central groupate. ✠

Infolds the Man

Fire of Dissolution

upon the Anointed, and seeing him enter the Mother of his desire, they will then turn their devotion toward the Divinity into which the absorption has taken place; and as they dissolve in the conflagration which consumes the world, they flow into the Motherhood also, whence they are projected in their biune state as the Arch-natural order of life. Thus it is the divine Mother's office to project, full grown, the biune offspring of the Father-Mother God.

Center of Inflow

The spirit of thousands dissolved in the refining fire will flow into the personality of the ✱ Motherhood, ✱ ✱ thence to be projected full-grown immortal beings.

5. It will be the office of the Mother to appropriate the essence of the dissolution of the thousands who are consumed in the great conflagration. She becomes the mediatorial point of both the dematerialization and the rematerialization of those who are to be consumed. The sexes are now in their dual state; it is because of this that they are mortal. Immortality will be the result of biunity, as mortality is the result of duality. The conflagration will be the dissolving of the thousands of the males and females who are in the state of duality. The spirit of this dissolution, the dual spirit, will become married in the conjunction of this spiritual flow in the Mother,

Mother and Mediator

Biunity of Beings

both male and female, they will be neuter beings—forms and functions in which the male and female are reunited in the likeness of the Godhead, who is both Father and Mother. This is the Arch-natural manhood, the order of Melchizedek, the Sons of the universe, the offspring of God, the Father-Mother, the seven genera constituting the Arch-natural congress of the imperial reign.

Arch-natural Congress

6. We are authorized to assert that the time is at hand. We make the announcement that there is no appeal from this dictum derived from the throne of God. This revelation is from the throne of the Almighty and is irrevocable; it is the veritable word of the eternal God. God will confirm this testimony, despite the claims of false prophets and false christs. **The Almighty has set his hand** and seal to this his testimony. Let no man dare interpose any barrier to this, the consummate testimony to the opening of the Book of Life.

The Result Inevitable

Key to Pronunciation.

ā long	as in	fāte.
ă short	"	păd.
ä Italian	"	fäther.
â long before r	"	fâir.
ē long	"	mēte.
ĕ short	"	mĕt.
ê before r	"	hêr.
ī long	"	pīne.
ĭ short	"	pĭn.
ï	"	machïne.
ō long	"	nōte.
ŏ short	"	nŏt.
ô before r	"	nôr.
ū long	"	tūbe.
ŭ short	"	tŭb.
ç soft, like s	"	çīte.
c hard, like k	"	call.

GLOSSARY

afflatus—ăf flā′ tŭs, (Lat. *afflo*, to blow upon, from *ad*, to, and *flo*, blow). The divine inbreathing of the Holy Spirit.

alchemico-organic—ăl chĕm′ ĭ cō - ŏr găn′ ĭc, (Eng. alchemy, and organic, from Lat. *organum*, organ). Physical. The alchemico-organic domain includes all that is usually termed the physical world as an organic whole.

alchemy—ăl′ chĕmy, (Heb. *kal*, Ar. *al*, light, and *χημεία*, chēmeia, from *Cham*, *Kam*, *or Ham*, Egypt). The science of transmutation. Alchemy implies the wisdom of Noah as the progenitor of the Hamitic or Egyptian people.

annulus—ăn′ nŭ lŭs, pl. ăn′ nŭ lī. (Lat.) Ring.

anode—ăn′ ōde, (Gr. *ἀνά*, up, and *ὁδός*, way). The positive pole of an electric battery. Any upward way.

anodic—ă nŏd′ ĭc, (see anode). Upward or progressive in tendency.

anthropostic—ăn′ thrō pŏs′ tĭc, (Gr. *ἀνθρωπος*, anthropos, man). Pertaining to the human mass, including the central nucleus, the divine Man.

arch-natural—ärch - năt′ ŭ răl, (Gr. *ἀρχή*, archē, [ark ā′] beginning; Lat. *natura*, nature, from *nascor*, to be born). Pertaining to the highest state of natural life, that of the Sons of God in earth, which is physical immortality.

astral—ăs′ trăl, (Gr. *ἀστὴρ*, aster, [ăs′ tāir] star). Starry; stellar.

astral nucleus. The star, within the sun and the solar atmosphere, situated at the center of the concave universe. The astral nucleus is eccentric, or a little away from the true center of the earth, primarily, because the Messiah, the spiritual center of the universe, is eccentric; secondarily owing to the combined action of the cold and hot poles of the sun, which conspire to push it away from the center.

atom—ăt′ ŏm, (Gr. *ἄτομος*, atomos, uncut). The smallest particle into which matter may be divided. The next step is its conversion to physical spirit of a corresponding quality. Modern chemistry is absolutely wrong in teaching that the atom of any substance is indestructible.

biologic—bī ŏ lŏg′ ĭc. Pertaining to life.

biology—bī ŏl′ ō gy—jy, (Gr. *βίος*, bios, life). The scientific study of life.

biunal—bī ūn′ ăl, (see biune).

biune—bī ūne′, (Lat. *bis*, twice, and *unus*, one). Two-in-one.

biunity—bī ūn′ ĭ ty, (see biune). The union of the male and female principles in one personality, outwardly male—a neuter being.

cathode—căth′ ōde, (Gr. *κατά*, kata, down, and *ὁδος*, hodos, way). The negative pole of an electric battery. Any downward way.

cathodic—că thŏd′ ĭc. Taking a downward way; retrogressive.

conarium—cō nā′ rĭ ŭm, (Gr. *κωνάριον*, konarion, dim. of *κονος*, konos, cone). The pineal gland which is the cone or apex of the brain.

congeries—cŏn gē′ rĭ ēs [cŏn jē′ rĭ ēze]. A mass or collection.

congeried—cŏn′ gĕ rĭ ed [cŏn′ jĕ rĭ ed], (Lat. *congero*, from *con*, with or together, and *gero*, *gerere*, to carry). Heaped up or brought together in a mass or congeries.

consecution—cŏn sĕ cū′ tion—shun, (Lat. *con*, with, and *sequi*, to follow). A logical series.

converge—cŏn vêrge′, (Lat. *con*, with, and *vertere*, to turn). To tend to one point; to come together.

co-ordinate—cō-or′ dĭn āte, (Lat. *con*, with, and *ordinare*, to set in order). Of equal rank or of the same order.

correlated—cŏr′ rĕ lāt ed, (see correlation). Reciprocally related.

correlation—cŏr′ rĕ lā′ tion—shun, (Lat. *con*, with, and *relatio*, from *re*, back, and *latus*, borne or carried). Interdependence; reciprocal relationship.

cosmic—cŏs′ mĭc [cŏz′ mĭc], (Gr. κόσμος, kosmos, order, harmony). Pertaining to the kosmos.

create—crĕ āte′, (Lat. *creare*). To beget.

creation—crĕ ā′ tion—shun, (Lat. *creatio*, *creation*, from *creare*, to beget). A begetting.

disintegral—dĭs ĭn′ tĕ grăl, (Lat. *dis*, from *duo*, two, and *integer*, from *in*, neg. and *tangere*, to touch). Not an integer.

disintegrative—dĭs ĭn′ tĕ grā tĭve, (see disintegral). Disintegrating; tending away from the integer.

dissolution—dĭs sŏ lū′ tion—shun, (Lat. *dissolvo*, *dissolvere*, to loosen, from *dis*=*duo*, and *solvo* =*se*, apart, and *luo*, set free). Dissolving.

empirical—ĕm pĭr′ ĭc ăl, (Gr. ἐμπειρικός, empeirikos, experienced, from ἐν, en, in, and πειρα, peira, trial). Given to generalizing from too limited experience or observation.

energy—ĕn′ ĕr gy [ĕn′ ĕr jy], Gr. ἐνεργός, energos, at work, from ἐν, en, in, and ἔργον, ergon, work). In work—a term usually misapplied, but which denotes a property of activity common to matter and spirit.

entity—ĕn′ tĭ ty, (Lat. *entitas*, from *ens*, *entis*, thing). A real being or concept.

esoteric—ĕs ō tĕr′ ĭc, (Gr. from ἐσω, esō, within). Interior; hidden.

evolution—ĕv ō lū′ tion—shun, (Lat. *evolvere*, to unroll, from *e*, out, and *volvere*, to roll). Unrolling; the co-ordinate of involution, illustrated by the unfoldment of the oak from the acorn in which it was involved. The Darwinian hypothesis of the "descent of man" fails in that it takes no cognizance of the Seed-Man planted in the race to be the progenitor of a higher genus, the supreme product of evolution.

exoteric—ĕx ō tĕr′ ĭc, (Gr. from ἔξω, exō, outside). External.

fluent—flū′ ĕnt, (Lat. *fluo*, *fluere*, to flow). Flowing.

force—fōrçe, (Lat. *fortis*, strong). Amount of power.

function—fŭnc′ tion [fŭnk′ shun], (Lat. *functio*, from *fungor*, to perform). Use.

gestate—gĕs′ tāte [jĕs′ tāte], (Lat. *gestare*, to carry). To carry during pregnancy; to undergo stages of prenatal development.

gestation—gĕs tā′ tion [jĕs tā′ shŭn], (Lat. *gestatio*, a carrying). Prenatal development.

glandula-vitæ—glăn dū lă - vī tāe, (Lat. gland of life). The pituitary body, a small gland situated in a cavity of the sphenoid bone. It is the center of distribution whence the vital essences radiate.

Gog—Gŏg, (Heb. *gog*, roof). In the perverted sense, capital, or the power of a false commercialism.

hell—hĕll, (A. S. hell). The state of mortality.

hypothesis—hy pŏth′ ĕ sĭs—hī or hĭ, pl. hy pŏth′ ĕ sēs—sēz, (Gr. ὑπόθεσίς, hupothesis, ὑπό, hupo, under, and τίθημι, tithēmi, to place, a placing under, a supposition). An assumption to be used as a premise in proving something else; supposition; guess.

hypothetists—hy pŏth′ ĕ tĭsts, (see hypothesis). Men who call themselves scientists but who guess at a premise upon which they build a compendium of hypothetical guesses, drawing false conclusions by which the world is generally humbugged.

incarnation—ĭn cär nā′ tion—shun, (Lat. *in*, and *carno*, flesh). The coming in the flesh, or the manifestation of Jehovah as the Bread-keeper.

inception—ĭn çĕp′ tion—shun, (Lat. *inceptio*, from *incipio*, to begin, to seize on, from *in* and *capio*, to take). Beginning.

inceptive—ĭn çĕp′ tĭve, (Lat. *incipio*, to begin, from *in* and *capio*, to take). Expressing or indicating beginning.

increment—ĭn′ crĕ mĕnt, (Lat. *incrementum*, from *in* and *cresco*, *crescere*, to grow). Increase.

incubation—ĭn cŭ bā′ tion—shun, (Lat. *incubatio*, from *incubo=in*, on, and *cubo*, to lie down). The process of brooding and hatching eggs; the modification of the lines and forms of the cube and sphere adjusted to the purpose of use in the integral economy.

incube—ĭn cūbe′, (Lat. *in*, and *cubus*, cube, from Gr. *κύβος*, kybos, cube). To form into a cube.

individual—ĭn dĭ vĭd′ ū ăl, (Lat. *individuus*, from *in*, not, and *divido*, divide). The undivided or biune being, having the two properties or essences of sex united in one form outwardly male.

individuality—ĭn′ dĭ vĭd ū ăl′ ĭ ty. Identity; consciousness.

impact—im păct′, (Lat. *impactus*, from *impingo=in+pingo*, *pingere*, to strike). Point of impression; compact expression.

integral—ĭn′ tĕ grăl, (see integralism): Whole.

integralism—ĭn′ tĕ grăl ĭsm—izm, (Lat. *integer*, from *in*, neg. prefix, and *tangere*, to touch—untouched). State of wholeness.

involution—ĭn vō lū′ tion—shun, (Lat. *in* and *volvo*, *volvere*, to roll). The co-ordinate of evolution, being the infoldment of potential life in the seed.

Koreshan—Kō rĕsh′ ăn. Pertaining to Koreshanity, the religio-scientific system discovered and promulgated by KORESH.

Koreshanity—Kō rĕsh ăn′ ĭ ty. The System of Universology taught by KORESH, and destined to supersede degenerate Christianity as the primitive Christian church supplanted Judaism. It embraces every department of knowledge.

kosmos—kŏs′ mŏs [kŏz′ mŏs], (Gr. *κόσμος*, kosmos, order, harmony, from *κομέω*, komeō, to take care of). The universe, composed of the alchemico-organic and organo-vital worlds, considered as a perfect structure; order.

lustrum—lŭs′ trŭm, (Lat. *lustro*, to shine). Light; intellectuality; the light of the mind.

macrocosm—măc′ rō cŏsm [măc′ rō cŏzm], (Gr. *μακρός*, makros, great, and *κόσμος*, kosmos, world or order). The greater universe, that is, the physical world. The macrocosm is the sphere spread out in the unfolded form and structure.

macrocosmic—măc′ rō cŏs′ mĭc [măc′ rō cŏz′ mĭk]. Pertaining to the macrocosm.

Magog—Mā′ gŏg, (Heb. *floor*). The floor of the house divided against itself, or the power of organized labor pitted against capital.

matter—măt′ têr, (Lat. *materia*, from *mater*, mother). One of the two forms of universal substance. Every atom of matter is convertible to spirit, which may be rematerialized in a different form. Thus an atom of gold may be converted to copper, and vice versa.

matrix—mā′ trĭx, pl. măt′ ri çēs—sēze, (Lat. *mater*, mother). Womb.

metamorphosis—mĕt′ a môr′ pho sĭs, pl. mĕt′ ă môr′-pho sēs—sēz, (Gr. *μετα*, meta, beyond, and *μορφή*, morphē, form). Change of form, as from matter to spirit; transformation.

microcosm—mīc′ rō cŏsm, [mīc′ rō cŏzm], (Gr. *μικρός*, small, and *κόσμος* kosmos, world). The little universe, i.e. the God-Man—the doubling up into human form of the sphere and the cube.

microcosmic—mīc′ rŏ cŏs′ mĭc, [mīc′ rŏ cŏz′ mĭk]. Pertaining to the Messiah, who is the microcosm or the universe in its least form.

moment—mō′ mĕnt, (Lat. *momentum*, movement, from *moveo*, *movere*, to move). Momentum or rate of motion. Primary or initiatory impulse.

momentum—mō mĕnt′ ŭm, (Lat. from *moveo*, *movere*, to move). Rate of motion.

New Jerusalem—New Jĕ ru′ sa lĕm. The Messiah himself, or that aggregation of spirits in the spiritual world who accept and exemplify the doctrine of the Lord and are gathered into the brain of the Messiah previous to their descent and conjunction with the humanity who are to become the fruit of the cycle; the Lord's kingdom as set up in earth during the Golden Age, specifically referring to the natural city which contains the people who contain the doctrine; the doctrine of the Word.

Newtonian hypothesis—New tō′ nĭ an hy pŏth′ e sĭs. Newton's theory of universal gravitation, false in that he failed to recognize levity, the co-ordinate of gravity.

obviation—ŏb vĭ ā′ tion—shun, (Lat. *ob*, against or in, and *via*, way). Act of removing whatsoever stands in the way; clearing of the road.

organo-vital—ŏr găn′ o-vī′ tăl, (Lat. *organum*, organ, and *vita*, life). Pertaining to the realm of organic life.

original premise—ŏ rĭg′ ĭn ăl prĕm′ ĭse, (Lat. *origo*, origin; *prae*, before, and *mitto*, *mittere*, to send). The original premise of the Koreshan System of Universology is embodied in the following proposition which has been mechanically proved: If at any point on the earth's surface a perpendicular be erected, the rectiline horizontal to this perpendicular will, when sufficiently extended, strike the water at the horizon.

pineal gland—pĭn′ e al gland, (Lat. *pinea*, cone of a pine-tree). The heart of the brain.

polarity—po lăr′ ĭ ty, (Gr. πόλος, polos, pivot, from πέλω, pelō, to turn). State or quality of being polarized.

polarize—pō′ lăr īze. To communicate to a body the properties of a magnet so that all its atoms are attracted toward a positive pole. Christ is the positive pole of magnetic attraction. To center all the affections upon the Messiah.

pneumic—pneu′ mic [nū mĭk], (Gr. πνεύμα, pneuma, spirit). Pertaining to the intellectual principle.

precipitate—pre çĭp′ ĭ tate, (Lat. *praecipitare*, from *praeceps*, headlong, from *prae*, before, and *caput*, head). The descending or falling product created in alchemical combustion; the re-aggregation of substance held in solution.

psychic—psy′ chĭc [sī kĭk], (Gr. ψυχή, psychē, soul). Pertaining to the affectional principle.

reflexive—rĕ flĕx′ ĭve, (Lat. *re*, again or back, and *flectere*, to bend). Bending backwards. The action of a reflexive verb is turned upon the subject.

regeneration—rē gĕn′ ĕr ā′ tion [rē jĕn′ ĕr ā′ shun], (Lat. *re*, again, and *genero*, *generare*, to beget). Reproduction.

reincarnation—rē′ ĭn cär nā′ tion—shun, (Lat. *re*, back or again, and *incarnation*). The coming again in the flesh or the resurrection to the immortal state; the full expression of life, of which there has been no example since the Lord Jesus dissolved his body. Reincarnation is not synonymous with re-embodiment, a term applicable to the perpetuation of life on the mortal plane.

rejuvenate—rē jū′ vĕn āte, (Lat. *re*, again, and *juvenis*, young). To restore to youth with all its properties.

resalvation—rē′ săl vā′ tion—shun, (Lat. *re*, again, and *salvus*, in health). The renewal of the processes by which humanity is conjoined to Deity.

resurrection—rĕs′ ur rĕc′ tion [rĕz ur rĕc′ shun], (Lat. *resurgere*, to rise again). The rising of Christ from the tombs (mortal men) where he was buried, and his reappearance amplified into the 144,000 Sons of God.

segregate—sĕg′ rĕ gāte, (Lat. *segrego*, from *e*, out, and *grex*, flock). To separate.

spirit—spĭr′ ĭt, (Lat. *spiritus*, breath, wind). The intellectual principle corresponding physiologically to the function of respiration; matter sublimated by processes of transmutation.

theo-anthropos—thē′ o - ăn′ thrŏ pŏs, pl. thē′ o ăn-thro poi—poy, (Gr. θεός, theos, god, and ἄνθρωπος, anthropos, man). The God-Man.

theo-anthropostic—thē′ o - ăn thrŏ pŏs′ tĭc. Pertaining to the God-Man.

theocratic—thē′ o crăt′ ĭc. Pertaining to the Arch-natural rule in earth—the coming theocracy to be established on the basis of an imperial socialism.

theocracy—thē ŏc′ ra çy, (Gr. θεός, theos, god, and κρατεῖν, kratein, to rule, to be strong). The rule of the Gods.

theocrasis—thē ŏc′ ra sĭs, (Gr. θεός, theos, god, and κρᾶσις, krasis, a mixture). Translation; apotheosis. The incorruptible dissolution of the physical body by electro-magnetic combustion.

transmutation—trăns′ mu tā′ tion—shun, (Lat. *trans*, across, and *muto*, *mutare*, to change). The science of alchemy; interconversion of spirit and matter, and of elements of matter.

transubstantiate—trăn′ - sŭb stăn′ tĭ āte [trăn′sŭb-stăn′ she āte], (Lat. *trans*, across, and *substantia*, substance, from *sub*, under, and *sto*, to stand). To carry substance across from one domain to another by alchemical transformation.

transubstantiation—trăn′ - sŭb stăn′ tĭ ā′ tion [trăn-sŭb stăn′ she ā′ shŭn]. The carrying across of substance from one domain into another by alchemical transformation.

unal—ūn′ ăl. Pertaining to one alone.

unism—ūn′ ĭsm [ūn′ izm], (Lat. *unus*, one). State of being united.

Universal Conarium. The God-Man who is the cone or apex of humanity.

universology—ū nĭ vêr sŏl′ o gy—jy, (Lat. *universum*, from *unus*, one, and *vertere*, to turn. Gr. λόγος, logos, word). A word on the universe; a complete system of the science of all truth pertaining to the natural and spiritual worlds.

ventricular—vĕn trĭc′ u lăr, (Lat. *ventriculus*). Pertaining to the ventricles.

vidual—vĭd′ ū ăl, (Lat. *vidualis*, from *viduus*, widowed). The widowed or divided being—man or woman as each exists today out of biunity. This term is used in Koreshan Science in place of individual; the latter, meaning undivided, is incorrectly applied to ordinary humanity.

vortex—vor′ tĕx, pl. vor′ tĭ çēs—çēz, or vor tĕx′ es—ēz, (Lat. *vortex*, from *vertere*, to turn). A whirl.

vortical—vŏr′ tĭc al. Pertaining to a whirl or vortex.

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